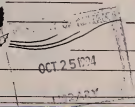


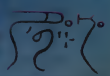


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Mail Product
Sales Agreement
No. 0467 057

Volume 11, Number 10
October, 1994
ISSN #08294135

PUBLISHER-EDITOR: Dave Moser
ASSOCIATE-EDITOR: Deborah Moser
ENVIRONMENT EDITOR: Dale Steller

ADVERTISING: Mel Miller, Jan Drew,
Larry Shenker, Mack McColl, Jerry Reeder

Alberta Native News is published monthly for distribution to Native Bands and Metis Settlements across Alberta, Saskatchewan, Manitoba, the Yukon and Northwest Territories. Three times a year—August, Easter and December, it is distributed coast to coast.

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Native health care strategy unveiled

by Art Babych



The federal government has unveiled a five-year \$243-million health care strategy to help First Nations and Inuit deal with solvent abuse, home care nursing and mental health issues.

"I think we've made a great step in helping Aboriginal communities help themselves," Health Minister Diane Marleau told the House of Commons September 26.

At an earlier news conference, Marleau said that under the program, "the (Aboriginal) communities themselves can pick the priorities." She added, "I'm especially a big advocate of people taking ownership of the future of their lives and this particular program is that," she said.

Gordon Peters, vice-chief of the Assembly of First Nations, said, "We'll be able to take a more holistic approach to the use of the dollars that are available in our communities under these health initiatives."

He called the strategy "long overdue" and said the available money is probably not sufficient. But, he added, "When people take ownership of the programs that they have, they themselves will find creative ways of being able to deal with resources in the community."

Programs such as the one announced by Marleau "will help us build strong communities and we'll be able to function in the way that we should," he said.

Peters said the problem in the past had been that "there was a continual imposition of other people's views about what was best for us."

He said non-Natives "were trying to impose their values on us." But with the new strategy, "The responsibility we have as a people is to be able to help ourselves," he said.

Marleau also told reporters that other initiatives designed for Aboriginals who live in urban areas will be announced in the future. But she said, "Obviously if they're living off reserves they will be included in this because most of the people who are in large urban areas have ties to communities and these facilities will be available to them."

Under the strategy, called Building Healthy Communities, \$104.6 million is earmarked as new money for Mental Health Crisis Management. This includes support for crisis intervention and management, aftercare and rehabilitation, and training for care givers and community members to deal with crisis situations such as suicide.

Another \$28.9 million is destined to help prevent solvent abuse and is targeted at Native youth, whose rate of suicide is six times the national average. The money will support the delivery of early intervention activities, training, an integrated residential treatment capacity and the advancement of research.

New money totalling \$22.3 million will go toward the Home Nursing component of the strategy to "target the co-ordination of on-reserve patient care to meet the needs of patients discharged from hospital and those with acute illness."

Health transfer and community management will account for another \$87.2 million of the program.

Funding for the new strategy was included in the February 1994 budget and is therefore built into the existing fiscal framework, Marleau said.

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Letter to the Editor

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Panel not impartial, say Labrador Innu

by Art Babych

The Innu of Labrador are continuing their boycott of a federal panel currently holding hearings on low-level military flights, claiming that the panel is not impartial.

Innu leaders have also called on Environment Minister Sheila Copps to stop the hearings and work with them to develop a process "that will be fair, impartial and respectful of Aboriginal rights."

Copps has said repeatedly in the House of Commons that she has not seen evidence of the panel's impartiality. But after a meeting with former panel member Paul Wilkinson Sept. 30 she said mediation may be needed to break the boycott and have the Innu participate in the hearings.

Early this year, Wilkinson wrote to Peter Penashue, president of the Innu Nation, after Copps stated she believed the panel had been conducting its review fairly.



Wilkinson said he resigned "because of my doubts about its (the panel's) ability and commitment to conduct a thorough, independent and impartial review."

In his letter of resignation, Wilkinson said he concluded he had outlived his usefulness on the panel "when the chairman was effectively telling me that my opinion as a member of the panel carried less weight than that of the Department of National Defence."

The Innu communities at Davis Inlet and Sheshatshiu have maintained that the panel favours the Department of National Defence and its position on the low-level flights.

The DND wants to triple the number of flights from 5,000 to 15,000 a year. But the Innu say the flights disrupt their traditional way of life, have a negative effect on the wildlife they hunt and violates their "constitutionally protected rights."

Among Wilkinson's complaints was that there was "a systematic elimination from the panel of Aboriginal persons or persons nominated by Aboriginal organizations." At the same time, he said, people with "few visible qualifications and little apparent relevant experience" were named to the panel.

He also said one member who was recommended by the Labrador Inuit Association was "in my view, forced to resign."

October, 1994 Alberta Native News

At a news conference in Ottawa, September 29, Native leaders called for an end to the hearings, a halt to the flights and a new process initiated that is fair and respects the Natives' rights.

Penashue told reporters the panel had failed to require the DND to produce adequate technical studies which could be used to determine the effects of low-level flight training in Labrador and eastern Quebec.

He said technical reviews by the Innu of DND's environmental impact statement identified 150 deficiencies. "In the opinion of our technical experts, 36 of these deficiencies are so significant that it is impossible to adequately assess the impacts of low-level flying."

Penashue said that after eight years and \$16.1 million "DND still hasn't got it right."

The Innu claim the flights are damaging to the health of those in the area, a concern echoed by Physicians for Global Survival, which supports the Innu position.

"There is no doubt that the noise from low-level flights is damaging to the health not only of those living near the base but also those who are subjected to the intense sudden noise from overflights in the bush," said Jeannie Rosenberg, spokesperson for the Physicians' group.

She also said anything that discourages Native people from living in the bush can only increase the "terrible social problems in this area."

Rosenberg said her organization will not take part in the panel's hearings without the participation of the Innu of the area.

The Sierra Club of Canada said it would also join the boycott.

"We are persuaded by their (the Innu) arguments that First Nations' constitutional rights may be compromised if they are denied the limited right of cross-examination of the proponents' technical experts," said Elizabeth May, the Sierra Club's executive director, in a letter to the panel Sept. 20.

Among the groups supporting the Innu in their boycott of the hearings are the Assembly of First Nations, the National Action Committee on the Status of Women, Citizens for Public Justice, the Halifax-based Voice of Women and the Canadian Environmental Defence Fund.

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McLellan promises support for Metis settlements

by John Copley

Department of Indian Affairs (DIA) Deputy Minister, Anne McLellan, has been more than just a little busy in recent days. She, along with Minister Ron Irwin, are in the middle of a concerted effort to bring about self-government for the country's Indian, Inuit and Metis people.

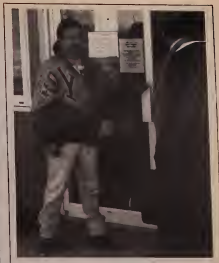
On a recent visit to Alberta, McLellan's stops included Edmonton, High Prairie, and Gift Lake. She also took in an aerial tour of the Peavine Metis Settlement and spent the rest of the day in East Prairie, where she was a guest at a meeting on issues relating to self-government. The meeting was held with the Metis Settlement General Council—a group of 40 individuals that represent the eight Metis settlements across Alberta.

All eight settlements were represented at the meeting which was chaired by General Council President, Ken Noskey. Also seated at the head table were Vice-President, Garry Parenteau; Secretary, Floyd Thompson; Treasurer, Randy Anderson; the Hon. Anne McLellan and various other guests including former Olympic champion Alwyn Morris, now a special advisor to the Deputy Minister.

Though a paper had been prepared for McLellan on issues pertaining to self-government, it was the immediate concerns of the gathering that took precedence during the three hour meeting.

East Prairie, the host settlement (and the smallest of the eight) took the first turn, voicing their concerns that included a call by Settlement Chairperson, Harry Supernault for "a better land base if we are to realize (the benefits) of self-government." He said that swamp and muskeg filled the region and that development was virtually impossible. He cited health issues as a major concern and said the condition of local water supplies had become worrisome for the community of about 550.

Supernault said his people wanted to participate in self-government but that education



Left: Deputy Minister, Anne McLellan

Above: East Prairie Settlement Chairperson, Harry Supernault

(or the lack of it) was one of his biggest concerns. "We are still lobbying the government for our own school," he said, adding that "continuation of schooling is difficult, especially (for high school students) who have to spend long hours on a bus" if they want to get an education.

Alan Lamouche, the chairperson from Gift Lake said that "we in the settlements are looking for an opportunity to work with the federal government" and that "we are ready for any challenge or opportunity open to us."

McLellan expressed her desire for a co-operative relationship that would see the two groups "work together in an effort to bring" self-government on-stream. She said that the federal government was "very interested in developing a tripartite agreement" that would include the province, the

feds and the Metis Settlements. Expressing her government's anxiousness to get the job done, McLellan said that "if the province indicates an interest—as you have here today—we will sit down and figure out a way to develop a tripartite agreement."

The most vocal and down-to-earth-issue speakers of the day were Randy Parenteau and Harold Cardinal, the chairpersons of the Fishing Lake and Kikino settlements.

Cardinal had many issues of concern and spoke eloquently as he described the needs he says must be met before self-government can become a reality. He said that many old commitments were still forthcoming and that "our land base must be added into the Constitution." Other

Continued on Page 6



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Blackfoot Crossing commemoration ceremony

Last month a special commemoration ceremony was held at Blackfoot Crossing at Siksika First Nations. The Blackfoot and Cree Nations were commemorating the mutual defense agreements reached between the two nations in 1730, Treaty Six in 1876 and Treaty Seven in 1877.

In co-operation with the Treaty Seven First Nations represented by Siksika Nation and the Treaty Six First Nations represented by the Hobbema four bands, renewal of the peace treaty between the two nations is of vital historical significance.

In 1876, Bobtail's Band of Cree refused to sign Treaty Six along with other Cree nations until the Blackfoot agreed to sign Treaty Seven in September of 1877 at Blackfoot Crossing. At that time, Bobtail signed an adhesion to Treaty



the place

Six and reaffirmed the 147 year-old peace treaty between the Cree and Blackfoot Nations.

The First Nations of the Treaty Six confederacy place great importance in the affirmation of treaties made between them and their neighbouring nations prior to the crown treaties. Such agreements were made between the Cree, Blackfoot, Chipewyan and Stoney Tribes of the Confederacy of Treaty Six First Nations.

Metis youth selected by Devils

Sheldon Souray is living his dream of playing professional hockey. The seventeen-year old from the Fishing Lake Metis Settlement has become the first Metis settlement hockey player to be selected in the NHL draft.

Souray was chosen by the New Jersey Devils in the third round of a ten-round draft held this summer in Hartford. He was the 71st pick overall out of 250 drafted players even though he had missed half the 1993-94 hockey season due to a broken leg.

Though his leg was broken, his drive and commitment were fully intact as he came back to achieve his dream of participating in the New Jersey Devils' rookie training camp.

Out of 50 hopefuls Souray was one of three selected to play in the pre-season exhibition game with the Devils. He was then signed to a four-year contract with New Jersey, playing his first season in the Western Hockey League with the Tri-City Americans.

Next fall he will be on the ice with the Devils.

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McLellan promises Continued from Page 5

sharing, and a need for post-secondary education to reach the standards of other communities. "We have made economic, social and political inroads," Cardinal finished, "but we need to do things for ourselves."

Fishing Lake's Randy Parenteau said there was a "need for responsibility" and that money coming into the Settlements should be handled with an "accountability process in place." He added that "little has been accomplished" in the "area of economic development" and that there "must be money available before we will be able to implement" economic growth.

Wilfred Collins, Elizabeth Settlement chairperson, said he felt that "training, education and development of human resources" was a prime concern in his community. He also made mention of the need to develop better "opportunities to deliver services to the communities."

McLellan was patient during the session and often nodded her head in agreement with the speakers' remarks. She waited until the end before she assured the gathering that she would do her part to see a working relationship develop between the settlements and the federal government.

She said that it was "important that you speak for yourselves" and that (you) "not be consumed in other organizations"—some of whom claim to speak for "all the Metis". McLellan reminded the group of how fortunate they were when compared to others across Canada. "Many," she explained, "are still struggling to establish themselves to be in the position you are in now."

Consultation, says McLellan, is the answer to many of the yet unresolved areas in self-government implementation. She said it was imperative "to get input from all Native peoples" before self-government could be finalized.

Referring to land base entrenchment into the Constitution, McLellan said the federal government "has no problem giving you land base security" and assured those concerned that all that was needed "is a required amendment."

Upon closing the meeting, the Deputy Minister said that "I encourage the General Council to come up with a way in which they feel they would best fit" into the final plans for self-government.

"Decide what you want," she concluded, "and we'll sit down" to finalize a plan that will aid in the development of the final stages of self-government.

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City Aboriginal Affairs Committee selects leaders

Edmonton Mayor Jan Reimer hosted a news conference this month to highlight the importance and direction of the recently formed Edmonton Aboriginal Urban Affairs Committee, and to introduce its leaders.

Formed by City Council earlier this year, the committee is mandated to serve as a catalyst and an advisory body regarding issues of concern to Aboriginal people.

That is a hefty mandate, the mayor observed. "But I have confidence that this group of individuals has the expertise and insight to tackle the challenge... and prod us to do the same." Councillor Michael Phair serves as the committee's ex-officio link to City Council.

The committee has chosen Dorothy Daniels as its chair and Bob Vandal as co-chair. It has identified three key areas for immediate attention: family issues, justice and health.

Dorothy Daniels is a student in law at the University of Alberta. A long-time consultant and volunteer in the Aboriginal community, Ms. Daniels brings to the committee particular expertise in advocacy and communications.

Bob Vandal brings expertise in management and the business environment as owner of Cellular Connections Inc. and Rocky Mountain Sign Werke Ltd. A past elected tribal councillor and grandson of respected Native elder Victoria Callihou, he also offers valuable understanding of the Native political scene.

In introducing the committee, Mayor Reimer emphasized her vision of a city in which Aboriginal people are truly at home. "Anything less would mean that we have failed as a community... failed a part of ourselves," she said. "And Edmontonians are not ones to fail."

The committee was formed in close consultation with the Aboriginal Interagency Group of Edmonton. The interagency group formed to help set

Right: Mayor Reimer chats with Committee Chair Dorothy Daniels and Co-chair Bob Vandal prior to news conference



the parameters and goals for an effective civic advisory body, and has since worked together in tackling other issues. The interagency group will be meeting with the Edmonton Aboriginal Urban Affairs Committee to discuss mutual concerns.

In setting the framework for its advisory committee, City Council stated a desire to "ensure that the voice of the Aboriginal community is heard and is taken into consideration in the policy and decision making process," the Mayor noted. "That is our intent. I urge everyone here: hold us in." Invited guests at the news conference included leaders of the local Aboriginal community.

In her role as committee chair, Dorothy Daniels also called on community members for insight. "Often people ask, 'What is this committee going to accomplish?' The people in this room are among those who will help us answer that question. We won't be able to solve everything as jurisdiction issues are involved. But with your help and input, we can take positive steps."

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Controversy sparks agreement reversal

by Brian Savage

A recent controversy over secrecy in land claim negotiations seems to have sparked a major reversal of an agreement reached this summer between the Haida Tribal Council and the provincial government. The agreement, which gave greater management authority over sport fishing to the Haida, had been met with strong disapproval by non-Natives. The government has since thrown out the agreement and ordered

the negotiation process to begin again.

That worries Paul Kariya, Executive Director of the B.C. Treaty Commission. "The concerns are there," says the official about the possibility of the province backing out of other negotiated agreements with Natives.

Kariya is confident that public criticism over secrecy in current land-claim negotiations is groundless.

"The Commission certainly supports public education and the need for openness," says the Treaty Commission official, adding, "People should understand the context of the negotiation treaty process and how it comes to involve three parties. Ultimately, the three principals have constituents that have to live with the negotiated settlements."

Premier Michael Harcourt declared at a recent news conference, "Only in special circumstances will negotiations be kept secret." He later elaborated that certain details will still be withheld from the public if they are felt to have an impact on future negotiations.

Kariya is unsure if the negative public opinion over the disclosures of some Native negotiations will have a damaging impact on the current negotiations, but each participant, says the Commission executive, must devise ways to address their constituents so they are kept informed.

"Fundamentally, people have to realize that the responsibility of educating rests with the principals and not the Treaty Commission," said Kariya.

One concern is a new initiative by the province to include the Union of BC Municipalities as an observer in the negotiations.

"There is a need for sharing and consultation," warns Kariya, "but there is gamesmanship and politics in what the province has done. The memorandum of understanding they've entered into with the UBCM is, I think, a pretty vague document. If I were a First Nation leader I wouldn't let the vague statements stand, I'd challenge them."

"I have spoken to a number of Native leaders who have said, we're not so concerned about



what the province has done, but maybe they should have consulted (with us) prior to any announcement."

Forty-two First Nations in BC have now entered stage one of a six stage process to negotiate a treaty between themselves, the provincial and federal governments. Stage two consists of preparing for actual negotiations and financial support.

"Similarly," says Kariya, "we're mandated to review the readiness of BC and Canada with the same criteria. They must file their readiness documents with us the same as a First Nation would."

Though Natives are wary of the actions of the province, there is still room for talking.

"We're not saying that there shouldn't be some kind of process for sharing but there is an appropriate approach and time and their concern is with how the government has unilaterally (made this announcement)."

Kariya also observed that there are other Native leaders whose concern "is as much with the substance of the province's message as the process."

There are many voices in the Native community, says Kariya. "I think this is healthy, it shows independence and growth in First Nation communities. Remember, this is a negotiated process and each party will play to its strengths."

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Treaty 8 Chiefs oppose municipal participation

The Chiefs of the Treaty 8 First Nations of British Columbia recently welcomed the Honourable John Cashore, B.C. Minister of Aboriginal Affairs, and the Honourable Anne Edwards, B.C. Minister of Energy, Mines, and Petroleum Resources, onto the traditional lands of their peoples. The Chiefs and Ministers had gathered for the signing of a *Petroleum and Natural Gas Revenue Sharing Agreement* with the Blueberry River and Doig River First Nations.

"This Agreement," the Chiefs said in a joint statement, "constitutes a small but significant first step by the provincial government toward correcting the terrible injustice which the Crown has inflicted on our peoples."

The British Columbia Treaty 8 First Nations leaders took this occasion to express, to Minister Cashore, their adamant opposition to the recent decision by Premier Harcourt to invite municipal governments to the British Columbia Treaty Commission negotiation table. Speaking on behalf of all the assembled Chiefs, Tribal Chief Stewart Cameron said,

"Inclusion of municipal governments is a clear violation of the British Columbia Treaty Commission Agreement signed by British Columbia with Canada and the B.C. First Nations. The recommendations of the British Columbia Claims Task Force were formally accepted by British Columbia in 1991, and now form a part of the Agreement. They clearly state that municipalities be to be represented at the negotiating table by provincial negotiators, and do not have a seat at the table."

Therefore, Tribal Chief Stewart Cameron announced that,

"If the Premier persists in his insistence that the municipalities be included, the Treaty 8 Chiefs, in response, may also unilaterally expand representation at the Treaty table by inviting the United Nations *Working Committee on*



Indigenous Populations to nominate delegates to participate. The U.N. delegates would sit at the table under terms similar to those granted by Mr. Harcourt to the local government representatives."

Tribal Chief Cameron further declared that, "The Treaty 8 Chiefs of British Columbia believe the participation of the U.N. in negotiations on our Treaty, which was originally signed between sovereign nations, to be entirely appropriate. It would constitute a vital step in ensuring that First Nations' interests are fully represented in reaching a fair and just settlement."

The Treaty 8 Chiefs expressed their support for the Ministers' visit to Treaty 8 territory to confer with their non-Native constituents since, they pointed out, these constituents currently enjoy the major benefits from the extraction of natural resources from what are still First Nation lands.

The Chiefs went on to express their belief that the meetings between Minister Cashore and the town councils of Fort St. John, Dawson Creek, and Chetwynd are the first of a series of such meetings which will be required if the provincial government is to obtain the local governments' concurrence in redressing the historical and contemporary grievances of the Treaty 8 First Nations' peoples.

While the Treaty 8 Chiefs regretted not having been invited, they expressed their hope that the

meetings will be used by the Minister of Aboriginal Affairs to counter the "irresponsible and misinformed diatribe" that opposition MLA Jack Weisgerber has initiated regarding the upcoming Treaty negotiations with First Nations governments.

Tribal Chief Cameron insisted that, contrary to Mr. Weisgerber's allegations, the Crown is not proposing settlements which will be too generous, concluding his comments with the statement that,

"The Federal and Provincial Crowns have tried for a hundred years to use Canadian law to steal the First Nations' land, only to be told by their own courts that they had failed. Treaty Negotiations are the first honourable attempt by government to acknowledge the need to return to the First Nations at least a small part of what was illegally and immorally taken from them."

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The struggle for recovery

by Suzanne Batten

Birke Stonefish, a 42-year-old Native man born of Sioux and Mohawk heritage, once struggled with inner city street life, alcoholism, drug addiction, violence. He even spent ten years in a penitentiary for taking a man's life, though he used that time to attain a degree in psychology and social work. At that time he was perhaps more importantly introduced to Native culture and spiritualism that had been lost in residential boarding schools in South Dakota. He eventually battled and won against the vices of White society, banking on inner strength, and Native culture-oriented rehabilitation programs available in the Edmonton communities.

"In my time," he explained, "I should have been dead. One time I was shot. One time I was stabbed. One time I intentionally over-dosed on prescription drugs. One time, I almost got beat to death—through that beating I should have been physically and mentally handicapped. But the Creator took care of me. I have a good heart, to help people, and myself.

"Since my struggle to recover, I have completely abandoned street life and people by becoming involved in my Sioux culture, helping others and myself at the same time."

Mr. Stonefish, in his ultimate rehabilitation stage, is currently enrolled in Edmonton's Native Life Transition Program, a four-month spiritual



Birke Stonefish

journey that is integrating him into productive society on personal, professional, and financial levels. He is also a volunteer counsellor at Edmonton's Poundmaker's Outpatient Centre, primarily helping youths, using his own past addictions and spiritual experiences to benefit those whose lives are out of control. In July of this year, he also became involved with Feather of Hope Aboriginal AIDS Prevention as a volunteer and spiritual advisor to Native people afflicted with HIV and AIDS.

Alcohol, prescription drugs, then later cocaine,

Continued on Page 15

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Eric Shirt: A lifetime commitment

by Jeff Morrow

When Alberta Indian Eric Shirt began his life-long crusade against drug and alcohol abuse beginning with his own reserve, he gained very little support from the government of the day. Native leaders or the community at large. Today, however, his training programs and credentials span continents. And the institution he helped shape 20 years ago is regarded as one of the best drug and alcohol treatment centres in Canada.

It's little wonder Shirt has vivid memories of the difficulties he endured while helping Natives overcome their addictions. Certainly there was lots of opposition in the early days, he recalls. "Our own leaders and Native services were against us." It was a setback Shirt had to deal with. And he's done it effectively.

Shirt was on hand recently for the 20th anniversary celebration of the Nechi Institute, which he co-founded in 1974 to provide Natives with training and educational programs on drug and alcohol addiction.

He spoke candidly about the hardships he faced trying to convince government bureaucrats, and even his own leaders, that drinking and taking drugs was not the natural way of life for Aboriginal people. And he says he had fierce opposition from organizations whose primary purpose was treatment, not prevention.

Shirt's philosophy was simple. Establish programs aimed at curtailing alcohol and drug use at the community level, operated by staff and counselors from that community. Put in action, that theory has transformed many of the nation's most devastated Native communities into productive tribal cultures. Alcoholism was making Natives feel inadequate and inferior, Shirt explained. "But good things happen when

you get rid of the problem." And that's what the training and educational programs have been successful at achieving.

During the darkest days of his own bout with booze, Shirt, a member of the Saddle Lake reserve in northern Alberta, began to see what alcoholism was doing to his community—to his own family.

When he sobered up in the early 1970s, Shirt realized his struggle was only beginning. He said he needed to pass on his drive for self-awareness to his community. "There was rampant alcoholism," he says. "No one figured there were problems." But there were, Shirt says. So one of his first acts was to help develop some rehab centres and training programs for Native counsellors. He initiated other centres in Alberta and the Northwest Territories including Hay River, Kapown Centre, High Level, Beaver Lake and the Stoney Medicine Lodge. Shirt also played a key role in setting up the Alberta Indian Health Commission.

It wasn't long before his message was getting across to Native bands and groups throughout North America, and Shirt found himself in California spearheading similar centres there. "It was

an exciting experience for me, and an exciting time for Natives to understand the business of alcohol and drug rehabilitation," he says.

Today, Shirt lives and works in the famed Australian Outback, where he trains local Aborigines to cope with alcohol abuse. His function these days, as Shirt readily points out, is to help Natives help themselves. "It's to offer turn-key solutions to one of their worst social problems... right now we're just going through the normal development stages. But it should have some profound effects."

Shirt's dream began to unfold with the opening

of Poundmaker's Treatment Lodge in 1973, and the Nechi Training Institute a year later. "Alcoholism has become a top priority to the Native community," he says.

Poundmaker/Nechi is a \$6.9 million dollar facility located near Edmonton, which offers treatment and addictions counselling, as well as training for program managers, service staff and community-based addictions counsellors.



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Helping People Confront their Addictions

by Suzanne Batten

The sooner a drug or drinking problem is dealt with, the better the chance of recovery, and Warren Jacobs, one of three counsellors at the Poundmaker's Outpatient Centre, is dedicated to assisting those confronting addictions.

Every facet of addiction is treated either at or through the Centre, which is the downtown Edmonton auxiliary office of St. Albert's Poundmaker's Lodge. The Outpatient Centre is funded by Poundmaker's Lodge via AADAC, and, primarily specializes in prevention and after-care counselling, integral parts of addiction treatment.

As a counsellor, Warren Jacobs provides a broad spectrum of treatments and educational services to urban Natives and non-Natives seeking addiction help. Warren, a friendly, empathetic Chipewyan Native, originally became interested in counselling when he worked with children as a medical officer with the Cold Lake First Nations. He began his job in May of 1994 after two years of basic and advanced training in addiction counselling at the Nechi Institute. In the months he has been at the Centre, he has seen all types of addiction, ranging from the most common drug and alcohol abuse to substance injection and prescription pill addiction. Alcohol remains the most widely-used drug in Canada, as it is inexpensive and readily available, though drug abuse has been on the rise in our communities, especially among adolescents. Jacobs explained that many teens come from households where addiction is already a problem for adults. The Downtown Treatment Centre provides special adolescent counselling services, designed for youths who are themselves afflicted with an addiction or who have been affected by someone else's use.

Addiction should not be seen as a stigma. It is not. Nor does it only affect the abuser's life. Warren Jacobs urges anyone who has an addiction or suspects someone who is close to them to be an addict to call him. He assures each client that all contact with the Centre is strictly confidential, as many people feel needless shame, guilt, and embarrassment about the problem.

"It's our goal to help people — any people," Jacobs stated. "Alcoholism is now defined as a disease by the medical profession," he added, as he sat in his office, answering countless calls from clients checking in or those asking for advice and referrals. "Alcohol treatment involves immediate arrest and intense support to help the individual build a new,

alcohol-independent lifestyle... because alcoholics always pick up where they left off when unable to stay sober."

The transition to a substance abuse-free society is sometimes more difficult than halting the physical addiction, because it involves the mental and emotional stamina to divorce one's self from a former way of (destructive) life that was a defensive mechanism. The Downtown Centre can help people make and maintain this transition.

The follow-up procedure of addiction recovery can be the most important part of treatment, and Jacobs stresses the importance he places on helping recovering addicts adopt and maintain sobriety and self-sufficiency. He and the two other counsellors at the Centre deal with hundreds of clients each year, many coming to the centre as former residents of treatment centres.

Many people who are in the process of confronting their addiction also seek advice at the Centre. When a prospective client calls Warren for the first time, a visit to the Centre is immediately arranged to assess the addiction stage and determine how unmanageable the addiction has become ("Step 1" of AADAC's highly successful Intervention Programme). If the client has a serious problem, he or she might be referred to Poundmaker's Lodge, or another resident treatment centre. If the addiction is still in its minor stages, out-patient counselling is made available.

One to-one counselling is the Downtown Centre's main focus, though tailored family, teenage, or other group treatment is often arranged by Jacobs with A.A., Alanon, Alateen, and other counselling agencies.

"Whatever the addiction, we can help. Just call the Centre," Jacobs reiterates.

Forms of practical support are also offered to clients by Jacobs, who takes a personal interest in each case, providing friendship as well as professional counsel to those willing to confront their addiction. For example, letters of support are routinely written from the office for clients who are dedicated to renewing a productive life and are attempting to find jobs and "safe" living quarters. Messages are also taken for clients who don't have a telephone or other manner of contact.

Warren Jacobs, or one of the other counsellors, can be reached at the Poundmaker's Outpatient Centre: (403) 420-0356, located at 10010 - 102A Avenue, Edmonton, Alberta, T5J 3G2.

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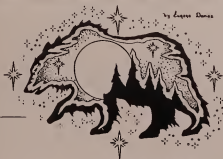
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Be in control of your life!
 Say No to Drugs and Alcohol

Addiction: a personal journey

by Robert A. Maracle, Addictions Consultant,
Treaty 8, Medical Services Branch, Health Canada.

National Addictions Awareness Week allows people in a state of recovery



MIXALH (BEAR)

BIG BEAR WAS SAD
MONEY SPENT ON LAND
NOT EVEN OWNED BY
THOSE WHO CAME TO
KILL THE BUFFALO

BIG BEAR SWALLOWED DEEP
LET THE WHITE MAN COME
ALLOWED THE SICKNESS
TO DANCE ON HIS
CHILDREN

BIG BEAR CAME QUIETLY
COOKING AND TALKING ALOUD
TELLING STORIES OF OLD
GREY MEN WITH LONG HAIR
FALLING DOWN WRINKLED FACES

BIG BEAR FELT HIS TEARS
SMOKING THE PIPE AS
HIS PEOPLE
DISAPPEARED

BIG BEAR CROUCHES LOW
AS THE STEAM FROM THE
IRON-HORSE GLOWS

BIG BEAR SMILES
TO THE SHINY SKINNED
MAN FROM THE ALREADY
CONQUERED LAND

BIG BEAR IS CROOKED
FROM YEARS OF BOWING
TO THE ATTEMPTS OF
ASSIMILATION

BIG BEAR FLOATS ABOVE ME
AS I READ HIS NAME IN
A BOOK OF HISTORY

BIG BEAR BECOMES MY BROTHER
AS I HOLD MY HEAD HIGH

BY JOSEPH A. DANDURAND

to express their gratitude for sobriety and be an example for others to follow.

Addiction, whether it be alcohol, drugs, solvent, or substance abuse is usually only a symptom; living is the problem.

Writing this editorial as a Native person helps me to take a look through Indian eyes. What I see are patterns handed down through the generations. When these patterns are never broken, we create another generation of addicts.

If the patterns are broken as addictive people we tend to create another addiction without ever doing any aftercare or maintenance on ourselves. One of the patterns we have created is attending treatment centres, then filling our void with gambling. Bingo and video lottery have created just an added dimension to our addictions.

Patterns handed down through the generations have affected Native People physically, mentally, financially, emotionally and spiritually.

Parenting has always been a problem for addictive people. As Native People, how can we be fathers or mothers without a pattern? What do we pass on to our children?

I have often heard "our children are our leaders of tomorrow". What are we providing for them as a leadership pattern?

Elijah Harper said at the Meech Lake Accord, "If there has to be such a thing as a Distinct Society, then it has to be the Aboriginal Peoples of Canada." As Native People, what are we doing to create examples for each other?

The Government of Canada has funded the National Native Alcohol and Drug Abuse Programs, Canada's Drug Strategy, Family Violence and Brighter Futures programs. Funding is an important part of the solution, but just a small part. National Addictions Awareness Week is a reminder to us as Native People to make use of our resources and restore our communities through sobriety.

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On behalf of

Chief Dennis Jones,
Councillors: Muriel Lesage, Caroline Barry, Joe Jones,
Chris Beliveau, Lyle Sayers, Terry Beliveau,
Doreen Lesage, Willard Pine, Elaine Lesage,
Arnold Salomon, Martin Jones and Ron Boissoneau

Ekweskeet: Combining culture with modern rehab techniques

by Dale Stelter

On January 1, 1988, the Onion Lake First Nation opened its Ekweskeet Rehabilitation Centre. The centre is located in the Saskatchewan portion of the Onion Lake Nation's reserve, which is situated about 30 kilometres north of Lloydminster, with part in Alberta and part in Saskatchewan. The centre offers a 28-day program, aimed at fulfilling its mission statement, which reads, in part:

"The Ekweskeet Centre believes that Native people will develop unique solutions for the problem of alcohol and drug abuse, and other addictions, if assisted to do so within the context of their own administrative, cultural

and social systems."

In accordance with this belief, the centre blends traditional helping practices and customs with modern professional techniques. As well, a holistic and comprehensive approach to intervention in the area of substance abuse is used.

The 28-day program deals with topic such as:

- the roles of the man and the woman in conflict issues, and the use of traditional methods in conflict resolution
- anger management
- developing responsive listening skills
- impact of value and belief systems
- communication skills
- inner child issues.

There is also a cultural awareness component to the program, including sweatgrass ceremonies, sweatlodges, and talking with elders.

Further, an Alcoholics Anonymous program is in place, and other resource people—such as nurses, RCMP, and life skills instructors—are utilized.

Among the staff of the rehabilitation centre are two treatment counsellors, and two prevention counsellors who work within the community, doing such things as putting on sober dances and organizing alcohol-free and drug-free events. The Onion Lake First Nation is also an active participant in National Addictions Awareness Week.

For further information on the Onion Lake Rehabilitation Centre, contact Gary Waskeewich, Executive Director, at (306) 344-2094. The mailing address is General Delivery, Onion Lake, SK, S0M 2E0, and the fax number is 344-4805.

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"In the past 20 plus years, there has been a resurgence of interest in and adherence to traditional Indian religion... on the part of Natives themselves and certainly promoted by persons and groups in higher levels of education who do not believe in the claims of Jesus Christ, the authority of the Word of God, or in the need of people to repent and believe the Gospel. In writing this booklet we are not trying to silence anyone. The booklet is aimed at helping those who have confessed Jesus Christ to be Lord and Saviour so that they might mature in the faith.

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Traditions are key to healing

At a Montreal conference for Native children of alcoholic parents, Ovide Mercredi, leader of the Assembly of First Nations (AFN), said he feels Indians must return to their traditional background if their fight is to be won. He said that a return to traditional language, culture and spirituality could help in the battle against drug and alcohol abuse.

"We have closed our minds and our hearts to our own spirituality," Mercredi told a group of over 500 members of the National Association for Native American Children of Alcoholics.

Topics of the conference centred on the theme of substance abuse but went in depth at looking at the destruction created by over-indulgence. Some of the things blamed on abuse were suicide rates, family violence, child abuse, argumentative political divisions and a general feeling of hopelessness on the reserves.

A Mohawk spiritual leader from New York, Tom Porter, said he was dismayed by the lack of places "in Indian country that are following tradition." He said teaching the children traditional values was essential.

"You have to pound it in: what are our values; what are our teachings," Porter said that unless a proper education campaign was introduced, "our people will continue to be helpless in their fight" for recovery.

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Native health and social professionals for their dedicated service
in creating awareness about substance abuse.*

DONALD CARLYE, C.E.O.
Lakeland Regional Health Authority

Struggle for recovery

Continued from Page 10

were the major downfalls in Stonefish's past. He has been in and out of recovery programmes since 1986, despite in denial until July of 1993, when he finally faced his addiction. But this reality check came only after he had lost everything; his job as a drug, alcohol, and family counsellor, his home, furniture, 2 vehicles, and dearest to him, his wife and children.

His three-year cocaine habit was costing him \$600 to \$1000 per day. During addiction he abandoned his former spiritual and cultural life for the streets. He even forfeited his Sioux pipe, a special gift given him by the Creator, and returned it, along with other sacred possessions, to his Sioux Elders in South Dakota.

"When my wife left with the kids, I hit bottom and accepted addiction and self-abuse... I had nothing left to lose."

At that point he willingly entered the resident AADAC Detox Centre for 2 weeks, then progressed to Omeera Lodge on Lake Elliott, a relaxed, isolated retreat for seemingly hopeless alcoholics and addicts. He stayed there for three months, thinking, praying, and getting in touch with his culture.

Shortly after his return to Edmonton from Omeera Lodge, he suffered a minor set-back. In an unsuccessful search for his wife, in an effort of reconciliation, he became enmeshed in a public domestic dispute in which a man began beating his wife. Stonefish intervened on the woman's behalf, but his good samaritan act yielded him an aggravated assault charge against the man, and five months in the Remand Centre, ending in February of this year, when he was released on bail.

Still serious and determined to continue recovery, Stonefish enrolled in AADAC's 28-day programme at Poundmaker's Outpatient Centre while residing in Our House (a halfway house). Upon successful completion of the programme, his Poundmaker's counsellor referred him to residence at the Kapown Native Drug and Alcohol Treatment Centre, Grouard, Alberta, where he was re-introduced to Native culture and

spirituality while continuing drug addiction treatment.

Graduation from the Kapown programme on May 26, 1994, brought Stonefish back to Edmonton, where he moved into the Single Man's Hostel for a month.

"I didn't trust myself to stay with old street friends," he commented. "The Single Man's Hostel was a good refuge."

"Before entering rehab, while I was still on the street, I felt very lost, rejected, scared, and insecure. Survival kicked in—the prison person in me, and I fell right back... hurt and pain... it triggers the drug and alcohol abuse out there."

Referring to his current and final stage of rehabilitation in Edmonton's Native Life Transition Program, Stonefish said, "The program helps me reclaim academic life skills, and at last recover from my anger. I don't find it hard, but because of my inner strength and former teachings (as a counsellor), I have to remember that before I can be a teacher again, I have to be a student and practice what I preach!" At present, Stonefish has a social worker at the Social Assistance office, but on completion of his current programme in January of 1995, the prospects for a return to a paid position of social work are bright, given his degree earned in prison, and his personal addiction experiences. He remains optimistic about the future, and very much at peace with himself.

And since his initial physical recovery, Stonefish has returned to his South Dakota Elders to fast for the regain of his Sioux pipe and the spiritual guidance to do sweat lodge ceremonies.

"Now I have my mind, body, and spirit together as one again... it makes me feel great. I came from a dysfunctional family. I was an addict, a street person, a convict, but I faced my Native spirituality, which changed my life around. I had the strength and determination to be proud of who and what I am as a Native man, and to help people in traditional and spiritual teachings. Instead of disrespecting the purpose the Creator put me here for, I returned my will and life to fulfill the reason He has kept me and looked after

me here on this Mother Earth."

For further information about the programs cited contact:

- Edmonton's Native Life Transition Program, 10821-96 Street, Edmonton, Alberta T6H 2J8. Telephone (403) 944-6983 or 944-6984.
- Poundmaker's Outpatient Centre, 10010-102A Avenue, Edmonton, AB T5J 3G2. Telephone (403) 420-0356;
- Poundmaker/Nechi Centre, Box 3884, Station 'D', Edmonton, Alberta T5L 4K1. Telephone (403) 458-1884;
- Kapown Centre, General Delivery, Grouard, Alberta T0G 1C0. Telephone (403) 751-3921.

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from

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We salute all those working hard to create alcohol and drug awareness
for our Native communities

A message from Lawrence Yellowface, Program Director and Thomas Lagrelle

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Père Ubald Villeneuve, who established a self-help movement for alcoholics in Canada that at one point had more than 300,000 members, and who also founded Quebec's first alcohol and drug clinic, is the 1994 winner of the Canadian Centre on Substance Abuse (CCSA) Award of Excellence. Her Excellency, Mrs. Gerda Hnatyshyn, CC, will present the Award to Père Villeneuve in a ceremony at Rideau Hall, Thursday, November 17, as part of Drug Awareness Week.

Père Villeneuve's biography reads like a history of addictions treatment in Quebec. Born in 1907 and ordained in 1935, Père Villeneuve founded the first Canadian "Cercle Lacordaire" in 1939. Dedicated to helping alcoholics in rehabilitation and supporting their families, les Cercles Lacordaire spread rapidly through Quebec and the French-speaking regions of the Maritimes and Alberta, reaching a membership of 300,000 between 1950 and 1955.

In 1945, Père Villeneuve founded and edited an addictions journal, *Reaction*, which reached nearly 30,000 readers every month. Ten years later, he founded the first of several Domrémy clinics in Quebec for treating alcoholics. In 1957,

Père Villeneuve and his colleagues developed a training program at the University of Sherbrooke for people pursuing careers in the treatment of addictions.

At 87, Père Villeneuve is still active, working as the chaplain of the addictions department of St-Francois d'Assise Hospital in Quebec City.

The CCSA Award of Distinction was created in 1992 to recognize the work of groups and individuals from across Canada in drug abuse prevention, education and information, treatment, enforcement, and research and policy. Dr. H. David Archibald, founder of the Addiction Research Foundation, received the Award in 1992 and Leonard Blumenthal, chief executive officer of the Alberta Alcohol and Drug Abuse Commission, was the recipient in 1993.

In 1993, Père Villeneuve was awarded the CCSA Medallion of Distinction which recognizes achievement at the provincial/territorial level. He was praised at length in the Quebec National Assembly and was presented with his medallion by then-Premier Robert Bourassa.

For more information, call: Richard Garlick, Tess Radford: (613) 235-4048.

Oki Napi Eagle Claw Society: helping through culture

by Dale Stelter

Several years ago, Francis Bad Eagle decided he wanted to do something to help out people in the inner city of Edmonton. He saw many Natives who were being influenced by alcohol and drugs, and felt that many people had drifted away from their culture.

As well, Francis indicates, his parents raised him and his brothers and sisters with the Native culture, and the sacred way of life. Yet he himself had a struggle with alcohol—he's been sober for almost 22 years now—and he wanted to do something to help Natives affected by alcohol and drugs to return to their culture. He also wanted to help young Natives keep on with, and not turn their backs on, the Native ways.

Francis, a 53-year old member of the Peigan First Nation, started up an organization in 1990, and he and the people who joined his group began working with inner city Natives, and putting on round dances. The organization didn't settle on a name, though, and in late 1992 they decided it was time for one.

Francis talked to his brother, James Bad Eagle, then already in his seventies, who told him to use the name of the Oki Napi Eagle Claw Society, as the eagle claw is sacred. "Oki Napi" means "hello, friend", and James also said that the organization must carry on to further generations.

The organization decided to register itself as

Continued on Page 19

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**A message from
Cat Lake Chief Wilfred Wesley
to all First Nations Leaders and Regions
across Canada**

**It is our time to consider the
resourcefulness of a pure mind...**

We need only to read a newspaper
or listen to the news broadcasts
to know that today we face a
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"The Problem — Alcohol and Drug Abuse"

It is our responsibility
to address the rampant abuse of drugs and alcohol
amongst our people — We must assess the health issue and
concerns before us in order that we may gain
a better understanding of drug and alcohol abuse problems.

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social disease which spreads
among adults and children alike.

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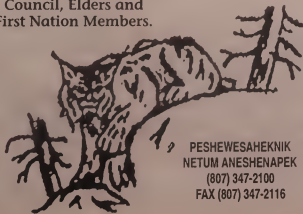
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Help is available for pill abusers

by Suzanne Batten

In our drug-oriented society, there is a pill available to ease almost every minor discomfort. If you cannot sleep, over-the-counter tranquilizers are thought to be the solution. If you have a headache, you can reach for that bottle of aspirin or acetaminophen that everyone seems to have. If life just feels too stressful, you can drown your sorrows in a stiff drink. It is no wonder, therefore, that many adults and youths have drug problems.

Most adolescents generally begin the addiction process with alcohol and cigarettes, two of the most accessible drugs in any community, and then later try marijuana, mistakenly believing that it, and the alcohol, are harmless. They are also under the illusion that they will never become dependent on drugs; that they can quit at any time. The chain continues, unfortunately, as many later graduate to stronger drugs, such as cocaine and heroin, which lead only to self-destruction.

Less publicized, though a widespread problem in rural and urban communities is prescription pill abuse. In Alberta, prescription drugs such as Valium, Halcion, and Tylenol 3 are not tracked on a computer system, thereby allowing addicts to return time and time again to the pharmacy to

have prescriptions, obtained from various doctors, filled. The doctors issuing the prescriptions are usually not at fault, often unaware of a new patient's addiction. However, some physicians are profiting from their patients' addictions — Alberta Health pays a doctor about \$22 for the average office visit, so in the end, taxpayers are footing the bill.

City teenagers can easily find prescription drugs on the street, where pills are sold more cheaply than marijuana. The pills are initially used as potent "partying drugs," but often progress to a daily addiction. Unfortunately, youths have limited or non-existent knowledge of the damage caused them by prescription drugs, especially when combined with alcohol, which can result in immediate death.

Adults become dependent on prescription drugs often to help them cope with the frustrations of life. Everyone has heard of the unhappy housewife addicted to Valium, or of the tense businessman who pops cocaine pills with every cup of coffee. Yet statistics for prescription pill abuse are small because many people are not seeking treatment. According to AADAC only 2.5% of its clients for the 1993-94 fiscal year were treated for prescription pill abuse — a minute number compared to the amount of people, spanning every level of society, who maintain an addiction.

Prescription drug abuse often replaces or joins alcoholism, leading to dysfunctional families, suicides, severe health damaging addictions, and tragically, death due to overdoses. This growing problem has yet to be seriously addressed in our communities. It is taken lightly by many community leaders, who erroneously assume these drugs pose no grave problem because they are given, in limited quantities, by prescription and with directions. But as already outlined, addicts have found cracks in the system by which to obtain larger amounts of pills. First we need to repair the system so that addicts can't gain easy access to the drugs, then begin well-publicized treatment programmes targeting prescription pill addicts. Then, perhaps, we can prevent a larger epidemic of prescription pill abuse before too many addicts become martyrs to those just starting the addiction process.

Anyone suspecting a family member or someone close to them to have an addiction, or even to have experimented with prescription pills, should contact a local AADAC counselor, or (in Edmonton) AADAC's Downtown Treatment Centre, 10010 - 102A Avenue, Edmonton, Alberta, T5J 3G2. Drop-in counselling hours are Monday to Friday, 9:00 am to 11:00 am, and 1:00 pm to 3:30 pm. Or call the Centre at (403) 427-2736, or Fax (403) 427-4180.

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Indian Health Services of Medical Services Branch and the Health Promotion and Social Development Office of Health Canada, Alberta/NWT Region are pleased to support the efforts of Aboriginal Peoples in the promotion of health and wellness during Drug Awareness/National Addictions Awareness Week.

We recognize the efforts of many individuals and organizations working toward freedom from dependencies and are pleased to offer support through drug and alcohol programs such as the National Native Alcohol and Drug Abuse Program and the Community Support Program of Canada's Drug Strategy. Our branches also support other wellness initiatives through such programs as the Health Promotion Contribution Program, the AIDS Community Action Program and community-based AIDS initiatives and programming with seniors.

We recognize the important role that the Alberta Native News plays in reaching out to communities and encouraging them to build on successes in advancing health and social well-being.

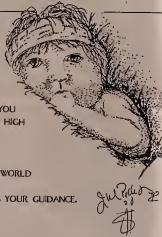
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ALCOHOL AND DRUG ABUSE ARE COMMUNITY CONCERNS
LET'S WORK TOGETHER TO FIGHT THE CYCLE OF ADDICTIONS

Addictions care is long term

by Jeff Morrow

Bob Maracle explains the drug and alcohol treatment process this way: "Like auto maintenance. If you want your car to last a long time—well tuned and adjusted—you have to take care of it even after it's fixed." He says it's the same with addictions.

"It's not just a matter of becoming sober from the treatment," Maracle says. "You have to get people involved after they leave (to ensure their sobriety continues)."

Maracle, an Alberta Treaty 8 consultant with the National Native Alcohol and Drug Abuse Program (NNADAP) in Ottawa, insists that the healing process is widespread. The entire community has taken up the challenge of recovery, he says. "And it's never worked better."

Over the past few years, Native communities have begun the dramatic transition away from alcohol and drug dependency, focusing more on spiritual healing and community commitment. And it's being accepted with encouraging results, Maracle says.

"There's a growing trend among band members to make recovering substance abusers more productive within their own environment instead of chastising them for their illnesses," he says. "It's become more than setting someone loose (after treatment). Their conditions need to be monitored."

The referral and after-care services have given recovering alcoholics and drug abusers a greater sense of belonging. Says Maracle: "Even leaders are getting involved and showing support."

But the process has been slow, he adds.

"There is a change of attitudes. People are treating it as a living problem which affects the entire community. They are no longer treated as someone else's problems. But it will take time."

The road to community healing was first laid out in the late 1970s by the Alkali Lake Indian Reserve in British Columbia, whose band membership was nearly 100 percent affected by alcoholism. But by 1980, it's reported that the



band had succeeded in achieving a 95 percent sobriety rate using community volunteerism, community activity programs and extended family practices.

According to Maracle, similar methods are now taking root in other regions. "Five years ago, you wouldn't have seen it. But people are now getting involved."

Deanna Greyes, executive director of the National Native Association of Treatment Directors, agrees that the community referral and after-care programs are key to combating addictions. And she says that the 51-member group recently voted to admit support workers to its roster.

"The members have decided it is time... and that support staff are essential to the overall program."

Ten years ago, the Paul Band administration was unable to convince any of the band members that they needed help with the drug or alcohol problems. Today, says Paul Band social services director Marie Bird, there is a backlog of new clients seeking treatment.

"There certainly is a movement toward community healing. It's the band taking control of itself. And people are feeling good about themselves again," Bird says.

When the band's treatment program was started in 1982, Bird explains, there were only 10 clients per month coming to the facility with their problems. Many expressed a sense of isolation and abandonment, she recalls. "They didn't feel like part of the band. They thought that the problems were their's alone," she says.

But Bird says she's discovered a way to involve the entire band, using methods with astounding results. There are now 15 to 20 people waiting up to a month to get into the program, she says. "No one comes here kicking and screaming anymore," she says. "We get family, friends and the whole community involved in treatment."

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seeking the path of sobriety!

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Helping through culture Continued from Page 16

a society, and had to go through the usual long list of procedures and rules to do so, and to maintain its existence as a society. In the meantime, the members kept on with their activities, such as bringing people—especially elders—in for workshops or to speak to people, and continuing to drum at round dances. The society also sometimes holds drumming after Alcoholics Anonymous meetings held on Tuesday evenings at the Sacred Heart Church in Edmonton, and Francis Bad Eagle receives requests to conduct such things as pipe ceremonies.

The Oki Napi Eagle Claw Society now has 28 members, and its activities are done on a volunteer basis. As a result, the society would be very grateful for any donations of things such as tobacco, to give to the elders who come in to speak to people or at workshops, or donations of cash to pay for things like gas money. Francis Bad Eagle can be reached at (403) 455-3242, after 9:30 a.m. and up until 2:00 p.m. The mailing address is #110, 11745 - 133 Street, Edmonton, AB, T5M 1H7.

As Francis Bad Eagle says, neither he nor anyone else can make anyone listen to what they have to say. On the other hand, anyone who asks for help will not be turned down and, Francis says, if he can help even just one person, his efforts will have been worthwhile.

There are some other issues that are important to Francis. One is education, as he would like to see Native people continue to speak their own languages. Another thing he emphasizes is that we are all equal, and should be walking side by side, not with certain people or groups out ahead.

As Francis says, he sees himself as being no better than anybody else. He also walks his talk, and works on his own growth in many other ways, such as travelling to pow wows in Alberta, Saskatchewan and the United States, and fasting twice a year. He emphasizes that each person has to try to live to the best of his or her ability—with a good heart, and faith and honesty—help other people, and be proud of who they are.

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Beware of drug combinations

Courtesy of Hodnetts IDA

It is natural for people to be concerned about their health and the medications they take. In an age where new drugs are constantly being developed or old medications improved upon, this concern is well founded. The large number of drugs available, both on prescription and over the counter (OTC), increase the possibilities of drug interactions. Interactions

may range from relatively minor, such as nausea, rash or headaches, to life threatening and everyone is encouraged to learn as much as they can about any new drugs they are taking. This includes self-medication products.

Knowledge about medications is particularly important in those population groups at a greater risk, such as the very young, the elderly and those with chronic disease conditions (e.g., High blood pressure, diabetes, glaucoma, epilepsy and thyroid conditions).

Ask your doctor or pharmacist about which drug combinations are dangerous. Other combinations lessen or even eliminate one drug's effectiveness. Note that alcohol, in combination with many other drugs presents serious risks.

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CONDITIONED IN THE TWISTED TORN TENT OF CHANGING SOCIETY,
LEFT ALONE AND FREE

TO FORMULATE MY OWN PERSPECTIVE,
NO WONDER I GREW UP DISRESPECTIVE!

TRANSITIONS GRIPPED OUR ONCE STRONG CULTURAL MIGHT

WHILE OTHERS TOLD US WHAT WAS RIGHT.

NEVER ONE ACKNOWLEDGING THE IMPENSE SHARING,

RESPECT AND TOTALLY AWESOME CARING

THAT TRADITIONALLY FLOURED FROM THE ABORIGINAL HEART.

ONCE UNITED THEN DIVIDED BY CASTAWAY CRIMINALS

WHO WERE SHIPPED OUT OF EMPIRES

TO AN OLD NEW LAND THAT GAVE THEM LIBERTY

AND HELPED THEM IN THANKSGIVING LESS THEY EMPIRE

ON THE BEACHES OF THEIR NEW COLONIAL EMPIRE.

USING THE GOOD NEWS AS A BASIS TO JUSTIFY
THEIR GUILTY CONSCIENCE AND CORRUPT PLOT.
MOST ABORIGINALS WERE SEEN AS HEATHENS BY
THE SELF-RIGHTEOUS LOT THAT WERE REALLY IN FULL TROT
TO TAKE AS MUCH AS WOULD FILL THEIR COT.

AND TAKE THEY DID IN THEIR OWN LEGAL WAY.
MEDICINE, FOOD, AND A GOVERNING SYSTEM
THAT ENABLED ALL TO LIVE THE AMERICAN WAY.
POTATOES, CORN, CARROTS, PETROLEUM AND ASPIRIN
ARE JUST A FEW THINGS THAT THE NATIVES HAVE GIVEN.

ARMS OPEN LIKE JESUS MANY WERE BUTCHERED

IN THEIR OWN LAND, BY THE ONES THEY LENT A HAND.

LIKE AN OYSTER SECURE IN A SHELL, NURTURED

AND BAPTIZED BY PURE FRESH WATER

ABORIGINAL LAMBS WERE UP TO SLAUGHTER.

TODAY THE PHYSICAL PERSECUTION IS ENDING,

BUT STEREOTYPES AND UNTRUTHS LINGER

AND EVERYONE POINTS THEIR FINGER

MAKING ALL WONDER IS THIS THE BEGINNING

OF THE END OF MAN'S OLD IGNORANCE.

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WHO STILL WATCH IN RESERVATION.

BY EDDIE KOLOSIAK

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Learning About AIDS

Alberta students have an advantage over adults who are past classroom days. Today's students are learning about HIV and AIDS. They will be well informed to help stop the spread of the disease. Also, they will be able to make informed choices about their own sexual behaviour.

Studies show that young people in Alberta want adults to help them understand the issues surrounding AIDS. They want to discuss their questions at home. Adults who have basic knowledge about HIV and AIDS can help children form their own values and help them make their own best choices about sexual behaviour and drug use.

Some adults have had few chances to learn about AIDS. Where can you go to get accurate information either for yourself or for discussions with those you care about? The health units throughout Alberta have a range of information on healthy sexuality and AIDS. Another good source is your family doctor. Public libraries have many useful resources particularly for discussing HIV and AIDS with children.

Three provincial Sexually Transmitted Disease (STD) Clinics offer free information and confidential help. The toll free provincial AIDS/STD Information Line at 1-800-772-AIDS has recorded information 24 hours a day. For specific questions a nurse can be reached at the same number Monday through Friday from 8:15 a.m. to 5:00 p.m.

Nine community AIDS groups in Alberta provide helpful information about protection as well as social and emotional support to people affected by AIDS. Your local Health Unit and telephone book listings under AIDS have numbers for these groups. The Feather of Hope Society provides AIDS information and support for Native persons. They can be reached in Edmonton at 424-4767.

By all means, learn all you can. But knowledge is not enough. The spread of HIV and AIDS can only be stopped when people not only understand, but support and practice behaviours that reduce the risk of the spread of HIV. The more that you know about AIDS and its prevention, the better you will be able to protect yourself and others.

When we first started hearing about AIDS and HIV, there was confusion about the meanings of these abbreviations. There is less confusion today, but the difference in these terms may still not always be clear.

HIV stands for the human immunodeficiency virus. This virus shelters itself in the body as it

slowly goes to work. The body's immune system is its protection against disease. Because HIV attacks the immune system, it causes a gradual destruction of the defence system. An infected person may develop an illness which appears something like infectious mononucleosis, within weeks of the virus entering the body. However, for many people it is not until much later that they begin to feel ill.

AIDS, which stands for Acquired Immunodeficiency Syndrome, is the end result of HIV infection. Everyone who has AIDS is infected with HIV, but the virus can take up to ten years to destroy the immune system without showing any symptoms. It's only when an infected person is obviously sick that they are said to have AIDS. By this time the defence system is so weak it can't fight off certain infections. People with AIDS live only about two years after they reach this stage.

During all the years a person has HIV infection, they can spread the virus through sexual intercourse, or sharing needles to inject drugs. An infected woman who becomes pregnant has about a 30 percent chance of passing HIV to her baby before or during birth.

There are no drugs or vaccines to prevent HIV infection. Each person must take responsibility for protecting themselves. If you are concerned talk with your partner. If you have been at risk have an HIV test. Avoid intercourse or always use a latex condom.

No doubt some people will continue to be confused about the difference about HIV and AIDS, but there is one thing about which there must be no confusion. Everyone has a role to play to stop the spread of HIV.

For more information about HIV/AIDS you can call:

- the health unit or your doctor in your community
- the STD/AIDS Information Line, toll-free, at 1-800-772-2437
- community AIDS organizations in Calgary 228-0155, Edmonton 429-2437, Grande Prairie 538-3388, High River 938-4911, Jasper 852-5274, Lethbridge 328-8186, and Red Deer 346-8868
- Sexually Transmitted Disease clinics for free information, and HIV testing in Calgary 297-6562, Edmonton 427-2834, and Fort McMurray 743-3232, or contact
- the Feather of Hope Aboriginal AIDS Prevention Society, 2nd Floor, 10714-108 Street, Edmonton, Alberta, 424-4767.

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Land Claims

Hearings slated for gas plant near Lubicon territory

by Dale Stelter

Public hearings have been scheduled into a sour gas processing plant built very close to the parcel of land proposed as a reserve for the Lubicon Cree of northern Alberta. The Lubicons have been attempting to get a settlement of their land rights for about 55 years.

The \$10-million plant has been built by Unocal Canada Management Ltd., the Canadian affiliate of Union Oil of California. The plant was approved by the Energy Resources Conservation Board (ERCB), a provincial regulatory agency, without public hearings.

The construction of the plant has a background of controversy, including a series of meetings last year between the Lubicons and Unocal. At an August meeting, Unocal presented some materials pertaining to the proposed sour gas processing plant. The Lubicons expressed their concern over construction of the plant in their unceded traditional territory, and requested information which was never received.

The Lubicons state that at a November meeting, Unocal representatives again mentioned the proposed sour gas processing plant, but didn't respond to Lubicon concerns about it, saying that it was "down the road" and not of immediate concern. Instead, Unocal representatives focused discussion on "collection" or "feeder" lines, which the Lubicons understood were related to expansion of an existing battery station.

The feeder lines were discussed again at a December meeting, and the Lubicons agreed not to oppose a Unocal proposal to the ERCB specifically regarding these feeder lines.

The Lubicons unequivocally maintain that they have always been opposed to the sour gas processing plant, on environmental and health-related grounds. Unocal, however, interpreted the Lubicon's approval of the feeder lines as applying to the sour gas processing plant.



In early July of this year, the Lubicons were advised by Alberta Power that it had been asked to provide a transformer for a new Unocal sour gas processing plant in unceded Lubicon territory. The ERCB had given approval to Unocal to construct the plant adjacent to the proposed Lubicon reserve.

Lubicon chief Bernard Ominayak wrote a letter to the ERCB on July 8, clearly stating that the band did not consent to the construction of the plant, and remained opposed to it.

However, construction of the plant began later that month. The Lubicons state in a document that "On July 27th the first reports of construction at the site of the proposed sour gas processing plant at Lubicon Lake were received—well after both Unocal and the ERCB had been clearly and unequivocally notified of Lubicon opposition."

"Thus while there might conceivably have been a misunderstanding about Lubicon opposition to the Unocal sour gas processing plant the previous December, it is not possible for either Unocal or the ERCB to claim misunderstanding at the point that Unocal actually proceeded with ... plant construction at the end of July."

In subsequent correspondence and phone calls with Unocal and ERCB representatives, as well as in a September meeting at the Lubicon community of Little Buffalo Lake, the Lubicons steadfastly maintained their opposition to the plant.

At the September meeting, Chief Ominayak stated, "We don't want the plant in our territory."

"We have serious health and environmental concerns," The Lubicons have done an extensive study of concerns associated with sour gas processing plants elsewhere in Alberta.

The Unocal plant was built on an existing battery site, through a process where modules were constructed in Edmonton and then moved to the site.

The public hearings into the Unocal plant will commence November 8, and will be held at the offices of the Alberta Public Utilities Board, 12th floor, 10055 - 106th Street, Edmonton.

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"Operation Rainbow" trial begins on Manitoulin Island

Submitted by the United Chiefs and Councils of Manitoulin



The largest fish and wildlife sting in Ontario history finally went to trial last month at Gore Bay, six years after the preliminary investigation began. In excess of 30 CO's from across Ontario were brought in under cover over a period of two years to investigate alleged violations of provincial fish and game regulations. In the winter of 1990 Ontario's Ministry of Natural Resources laid over 300 charges against 20-plus harvesters, the vast majority of them members of the Ojibway and Odawa Nations resident on Manitoulin.

This has not come out of the blue. To us it is clear that these proceedings are just one more chapter in a conflict over resource use that has been going on for more than a century. In that time the court sitting at Gore Bay has heard many hundreds of similar prosecutions. But there has never been anything quite on this scale, and this is a reflection of the level of conflict that now seems to exist among us.

The circumstances require us to inform our neighbours and other governments about our concerns and our hopes.

As Anishinabek we have always chosen the path of negotiation and accommodation to reduce friction, and the treaties reflect this preference. Those that apply to Manitoulin were intended to provide a framework for sharing, co-existence, and mutual benefit between the Anishinabek and the Crown's citizens, as an alternative to conflict, and in recognition of the alliance between our peoples.

The treaty relationship is supposed to be based on the principles of negotiation and accommodation. But the treaties were also intended to recognize and protect Anishinabek rights and interests—including the basis of our livelihood, fish and wildlife.

Since that time, there have been disputes about the effect of the treaties and the nature of our Aboriginal rights. Federal and provincial regulations were introduced to guide allocation and the use of fish and wildlife, but they have generally been made without regard to the treaties and without any consideration of our rights and needs. Instead, regulation has primarily responded to the growth and economic significance of the sports harvest. And the demand for deer and fish on Manitoulin continues to grow.

Fish and wildlife are renewable but they are also vulnerable. Conservation is essential if today's generation and their grandchildren are to benefit from them. The users and managers of a resource must have agreed upon and equitable 'rules of the game'—to ensure conservation and to accommodate each party's rights and interests. We have never been given an opportunity to seriously address these matters with Ontario through negotiation. Instead, the province has demonstrated a preference for prosecution, which does not encourage partnership or accommodation. In fact, history has shown us that this approach only increases tension, without resolving the fundamental issues.

All of the parties have committed extraordinary resources just to reach the point of trial. The legal proceedings themselves seem likely to require a similar commitment. In our view, the scale and the conduct of the investigation represent an abuse of state power, particularly in light of the fact that the rights at issue are recognized and affirmed in Canada's constitution, and we have not been provided with an opportunity to negotiate our differences. We would much rather seek resolution of the underlying issues through negotiation. However under the current circumstances we intend to defend our rights vigorously.

We have made every reasonable effort to engage the province and our communities in substantive discussions, and to encourage an atmosphere in which resolution might be found. We have made progress at the community level, but Ontario has not yet indicated a willingness to take the path of reasoned dialogue. If the money Ontario has spent on this investigation had been dedicated instead to negotiations, we believe that the issues would already have been resolved.

At this time we once again call upon the Attorney General of Ontario and the Minister of Natural Resources to reconsider their approach to these matters, and to put their energies to more productive use. We have always been willing to share and co-exist with our neighbours. We request Ontario to make the same commitment, and enter into a true partnership with our governments, one which is based on co-operation and mutual benefit.

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Metis Community must act on their own behalf

by John Copley

Sad, but true. I think that's a name of a song—and if it wasn't, it is now. A song of the blues. A song of sorrow. A song of greed, avarice and jealousy. A song of shortsightedness. A song of mismanagement. A song that says 'if we ain't going nowhere fast, maybe it's because we ain't moving at all'. A song that is fast becoming the anthem of the eight Metis Settlements in Alberta.

It seems a shame that these eight Settlements that represent the ONLY land base in Canada for Metis citizens, are just about out of time and

money. The time is just two years away. The last of the big (payments) money will come to an end and with it, so will the hope and dreams and aspirations of many Metis who had hoped for solid leadership and a viable plan for the future.

But alas, all is not lost—not yet, anyway. But with each passing day that ray of hope gets dimmer, and dimmer. Why? The answer is not all that simple, but the bottom line is leadership or the lack of it.

Let's go back a little—back to the late 60's and early 70's when Stan Daniels was the president of the Metis Association of Alberta. The Metis Nation had already been around for a while but there wasn't much political strength, at least not as far as the non-Native community was concerned. It was a Nation that took its orders and its direction from the government. The power came from the Metis Settlements—it was the only place that one could find Metis in numbers—and those numbers were very important at election time.

It was during this period of Metis growth that many left their homes in the Settlements and went to the cities in order to find what they thought would be a more productive life. And for many it was. But though the exodus was perhaps inevitable—those who left, forgot to bring their new-found knowledge back to the Settlements. They didn't share their new wisdom with those who had remained behind. Thus a division was created among the province's Metis—a division that remains to this day.

It is the Settlements that have the land base—a land base that is set up to provide homes for any Metis who wish to live there. And the land area is not small—just a little isolated. Over 1.2 million acres have been set aside and to date only about 5,000 Metis are taking advantage of it. Sure, some of the land sits in muskeg and much is not cleared for farming, but I'll bet my last dollar that if one was to give this land to the Hutterites, it would be making millions of dollars a year in no time at all.

During the past month or so I've travelled around to five of the eight Settlements and I've spoken to many of the people who live there. And most are dissatisfied with their local governments and unhappy at what appears to be surfacing on

VIEWPOINT

the horizon. Sure, there is some trace of success but it is only at an individual level. Collectively, not much is happening. For the past several years millions of dollars have been doled out to the Settlements in an effort to provide opportunity for self-government. During this period little has been done to improve the overall whole of the Settlement positions in economic, social or personal growth.

Many seem like they are not complaining—just explaining the situation. For the majority, hope is just another word in the dictionary. There are some good prospects for leadership in many of the communities I visited, and many have expressed their wish to run and win in the local Settlement Council position elections. But even if these voices that oppose the current leadership were to win, they would still need total community commitment if success is to follow.

Complaints of greed, self indulgence and lack of concern for the overall community situation, as well as a lack of foresight into the realities of the future, are loud on the tongues of many. Some of these hopefuls have years of experience behind them and several have firm ideas of what it will take to induce positive change. But first, one must get the people to believe in themselves once again.

The commitment on behalf of the general population is almost nonexistent. An example of this can be found at the Buffalo Lake Metis Settlement where an election is due to take place on November 1st. There are 17 candidates in the race—this in itself shows that the population is dissatisfied with its leadership. But, in a recent meeting designed for candidates to strut their stuff before the population, only seven showed up to speak. And only a handful of interested community residents came to listen. This situation is not exclusive to Buffalo Lake. It's the trend of the Settlements in general.

If this Metis kind base, and I reiterate—the only one of its kind in the country—is to prosper and in fact, continue to exist, it is high time that

Continued on Page 26

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Salute to the North

Link-Up helps Northerners access medical treatment

An innovative health care consultation program which is now just reaching its first birthday is helping isolated physicians treat the large and growing number of Natives in Canada's North who have hepatitis.

The Canada-wide program which links medical personnel in remote communities immediately with a gastroenterologist at the University of Alberta department of medicine is believed to be the first of its kind in the world. With funding from the Canadian Liver Foundation and donated equipment, the service is accessible through a toll-free number (1-800-268-0498) by voice or by fax and by the most sophisticated new form of communication available, the Internet (Address: bruce@nshade.uah.ualberta.ca).

"Up to 30 per cent of the Inuit and Dene populations of Northern Canada have been exposed to hepatitis B—an incidence for this serious, chronic and potentially life-threatening disease that is more than 10 times higher than that found in Southern Canada," says Dr. Bruce Yacyshyn, assistant professor in the division of gastroenterology and chief consultant to the Northern Hepatitis Liver Project. "The program collapses the vast distances between the primary care giver and the specialist, and enables medical personnel to improve diagnosis and treatment," he says.

For a substantial number of patients (about 30 per cent of cases) a cure is possible, but even where that does not occur patients gain improved care and quality of life. Researchers gain invaluable epidemiological data on the disease, its characteristics and patterns.

During the program's first six-to-seven months, organizers dealt with some 50 physicians and consulted on more than 20 cases. Relevant information is forwarded to the university, the consulting gastroenterologist determines an appropriate therapy—frequently interferon—and in most cases the patient is treated at home. To date the program covers a territory from



Edmonton to the North Pole.

"Everybody wins with the program," says Yacyshyn. "The health care system does not have to bear enormous costs, the patient receives treatment without travelling huge distances, there is no consultant's fee, the local health care professional gains expertise and the university gets vital disease data." Eventually the link at the University of Alberta may be expanded to

include other specialties and medical centres, he adds.

Interest in the program has been expressed from as far away as New Mexico where, similar to Canada's North, there are many small communities spread out over a large area. The concept would also function well in Eastern Europe where physicians without access to current research could be paired with colleagues in countries who do.

Hepatitis affects the liver, is caused by one of five or more viruses, and constitutes a major and growing public health problem for Canadians. Each type (A, B, C, D, E and X, for strains which do not fit any existing category) has its own form of transmission—from contaminated food or water to sexual contact or blood transfusion—with varying levels of progression to sickness and/or death. The World Health Organization estimates that between 84,000 and 140,000 Canadians are infected with hepatitis B and a similar number are infected with hepatitis C.

UNOCAL 76

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Centre provides safe healing environment

by Dale Stelter

For twenty years, the Action North Recovery Centre, located in High Level in northern Alberta, has been providing a safe environment for healing from addictions such as drugs and alcohol.

At present, the centre offers a 30-day specialized treatment program, alternating between a men's program and a women's program, with 20 to 25 people in a group. On occasion, the centre conducts a couple's program, and a family program.

Once the 30-day program has started, no one else joins in, and an environment of strong trust and sharing is soon built. As John Loftus, the director of the Action North Recovery Centre, states, this is important because it is often hard for a recovering addict to trust others. He added that this safe environment of trust and sharing allows the people in the program to grow together as a group.

The Action North Recovery Centre is delivering some impressive results. Research done on the women's program showed that of three groups studied, there was an average of 78 percent sobriety after one year. Similar research is being done on the men's program.

Action North's program places an emphasis on the disease of alcoholism and drug addiction, and on the effects of the addictions. The program also provides a significant amount of experiential learning, and includes group discussions, role playing, speakers, and films.

The centre has an elder on staff, and offers such things as sweetgrass ceremonies, and drum dances with both Cree and Dene drumming, for those people who wish to participate in them.

While a lot of clients are from northern Alberta, they also come from all other parts of the province, as well as from the Northwest Territories, the Yukon, British Columbia, Ontario and Quebec. Action North is also operating a mobile treatment program, in which a 40-day treatment program is conducted right in a community.

The mobile treatment centre has travelled to some smaller Alberta communities, and as far away as the James Bay area of Quebec, where two programs were conducted this year and one last year.

Action North is also building an addition to its office, to house a 10-bed detoxification wing that should be operational by the beginning of 1995.

For further information on the Action North Treatment Centre and its programs, contact John Loftus, Director, at (403) 926-3113. The mailing address is Box 872, High Level, AB, T0H 1Z0, and the fax number is 926-2060.

Viewpoint Continued from page 24

the general population get together and scream loud for change. If they don't, if complacency persists, the end could be as near as 1996. Because without economic growth; without social change; without personal development—comes stagnation and with stagnation, comes death.

A question that comes to mind is the role of government. What are they doing to help? Apparently, not much. It was government that formed a commission to help in the transition period toward Self-Government—but so far that commission doesn't seem to have accomplished much. So I ask again—what is government doing? What input do they have? What plan are they implementing and how much pressure are they applying to see that this Self-Government process becomes a reality—a workable reality that is.

We can't assume that government will take a leadership role here. The Metis must take matters into their own hands if they are to get things done. It's going to be easy to blame government for any failure that happens here but in fact the blame will lie in the Metis community—because right now the ball is in their hands and one more fumble may prove to be the end of the game.

Someone must step to the forefront in at least one of the eight Settlements and set an example for the rest to follow. If this doesn't happen quickly, I'm afraid I'll end up writing only about the urban Metis, because that's all that will be left.

The framework for self-government is in place. But without a leadership that is able to think progressively, this term is just another phrase for future historians to ponder.

Perhaps it is time that the Metis Nations of Alberta got involved.

After all, they are the political voice for the Metis people of Alberta. More than once I've heard the people say this provincial association is not doing the job it is supposed to. Some say it should relocate and move to the Settlements where Metis are still Metis—in the traditional sense. Many say they don't want to be half-breeds trying to live up to the ideals of the whiteman and many agree that if change is not forthcoming, any hope of self-determination will disappear and be gobbled up with the total assimilation of the Metis people.

If this is not what you, the people, want—you'd better get involved before it's too late. It is hard to revive the dead...



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Economic Development

Metis settlements to receive integrated services

by John Copley

The Metis Nation has long been concerned about the delivery of health and social services on their settlements.

In a recent meeting at the Buffalo Lake Metis Settlement near Caslan, Alberta, about 30 government and social agencies discussed the way in which an integration of services could be brought to that Settlement.

Included at the meeting was chairperson and organizer, Carolyn Pettifer—known for her long term work in the areas of child care and social development. Also attending was the Assistant Deputy Minister of Social Services for the province, Pat Boynton (Dezutter) and her Aboriginal Relations Branch executive director, Joey Hamelin—another name synonymous with Metis child care and an experienced Aboriginal voice in matters that include family and community health planning.

The Metis Settlements at Fishing Lake was the first to branch the concept of transfer of services to these outlying communities and according to Boynton, they may well set the example and become the model for the seven other settlements to resolve the issues of attaining services on-site. Buffalo Lake's community services director, Terry Burke, said he was uncomfortable with the current system and said "I have a problem with services being (rendered) from outside the community. I live here—and I want the services to be within easy reach." He also said that he felt there was "a communications gap—we live here and our problems are here—and I will not be satisfied until the services are here" as well.

Joe Blyan, a past Council member and community resident says he thinks education is the key. "We have many qualified people but not many live in the community at this time. Yes, we



Carolyn Pettifer

need to transfer those services here. But at the same time, it will be imperative that we use the qualified people that we have in order that we might train more of our own people for the future." He also said that "if there's a social problem that we don't have, I'm not aware of it—we have it all. We need to have those services established here at the Settlement. Let's face it—it's not working properly now and it's my belief that we can't screw it up any more than it already is."

Pettifer says that because of a lack of statistics on general health and other concerns at Buffalo Lake, demographics on the Settlement have not been kept and Stats Canada has no breakdown of specific information regarding the Settlement. "The population here is increasing at a much higher rate than that of the general population

and therefore our youth are also growing in numbers, but the drop-out rate in school continues to escalate," she said. Adding that the rate of family violence, spousal abuse, suicide and the

Continued on Page 36

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Eugene J. Creighton graduated from the
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1988 and was admitted to the Law Society
of Alberta in 1989.

A member of the Blood Tribe, Eugene
practiced law at the Council of the Tribes
from 1988 until 1994.

On August 1, 1994, Eugene joined Walsh
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Aboriginal business beginning to boom

by John Copley

If the building of an empire begins with dedication and hard work, it also helps to have the right guy in charge of making the decisions.

Four years ago Dave Tuccaro, then 32, was hired by the Neegan Development Corporation

Limited in his home of Ft. McMurray. His job was to evaluate the company and to find a solution that would see costs cut and bills paid.

The Corporation, involved in the heavy equipment and construction business, had been founded about six years earlier by four northeastern Indian bands—the Cree Band, Ft. Chipewyan Band and the Ft. McMurray and Janvier Bands. They were experiencing financial difficulties and needed ideas on how to change things around. Tuccaro proved to be the man for the job, but he credits much of what has happened since, to his involvement with Syncrude.

"If every company in the land operated like Syncrude—especially in relation to attitudes and opportunities for our Aboriginal people—then we'd be living in a much better world," he said in a recent interview. He'd asked for Syncrude's assistance when an estimate of the value of the equipment owned by the corporation, was required.

Tuccaro has been involved in a variety of entrepreneurial ventures in his busy 18 or 20 years of business-related life. A former taxi cab company owner, Dave Tuccaro has also operated a janitorial service, an auto repair centre, and a maid service—among others. He says he has always had a positive attitude toward work and appreciates others who feel the same way.

"Dedication, honesty and hard work," says Tuccaro, "are three of the elements required if you are going to be successful in business. You must also be willing to learn."

Tuccaro purchased the Neegan Corporation from the four bands and his co-partner, Native Venture Capital about four years ago. He's turned a losing operation into a money making, job producing, 75 percent Native staff operated business. "I want to help produce as many opportunities for Aboriginal people as I can," explained Tuccaro, voicing his opinion on the growing opportunities in the north. "Huge development in the southern regions of the (western) provinces," says Tuccaro, "has depleted the resources and now they will be looking to expand north. Aboriginal businesses are increasing daily. There are more than 75 just in this region alone."

Tuccaro has been nominated as the Aboriginal Business Person of the Year and earlier had been nominated as the Entrepreneur of the Year—a national annual award given out to the most outstanding business person of the year preceding



the nomination. He sits on the board of the Alberta Chamber of Resources and is president of the Northeast Aboriginal Business Association—a sort of chamber of commerce for Native businesses. Dave Tuccaro and his wife Jackie have two children aged 12 and 13 years.

His business has taken on new challenges in the past couple of years. And Tuccaro is diversifying his interests "because you never know for certain what the requirements for the future will be." He operates Tuck Contracting as well as a small fleet of vacuum trucks that are on a five year contract with Syncrude.

The company also developed a special raking system which is used to clean up under the huge conveyor belts that whisk the tar sands through to the extraction plant.

"We are currently in the second year of a five year contract," explained Tuccaro, saying that the machine was "pretty well operating 24 hours a day all year long."

Tuccaro says that now is the time for Aboriginal people to re-educate themselves in business practices and then find a place for themselves in "this northern land where opportunity is not just around the corner—it's here now." The Northeast Aboriginal Business Association, he says, is quickly developing itself into a well rounded body that is in the position of encouraging and seeking out Native businesses operating the northern parts of the province. "With the boom of the future coming north it is important that we prepare now."



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Kanata Environmental Services fighting mad

by Brian Savage

Edmonton city council has once again defeated a proposal to allow the Native-run company Kanata the right to recycle items from the Clover Bar land fill site.

Lawyer Richard Secord represented Kanata Environmental Services at city council hearings and is upset over the way his client was treated by the city administration.

"I believe Kanata overcame the roadblocks the city put in and it's my view that the city administration failed to be forthright with the council. I think the administration was bound on scuttling the project and did everything they could to make that happen."

Secord has drafted a long letter to Dorothy Daniels, chairperson of the recently formed Edmonton Aboriginal Urban Affairs Committee detailing his concerns about the actions of the city council and administration.

Secord's concerns include "whether or not racism or discrimination was involved or contributed to this proposal not gaining acceptance by city council."

Secord recalled a meeting he attended between city administrators and representatives of Kanata where "members of the city administration were mocking Kanata."

He called the attitudes of the administrators "totally inappropriate," and the treatment of Kanata "shabby."

The latest blow to Kanata came after a one-vote rejection by city aldermen this spring.

Kanata had promised to employ approximately 40 people to start with the possibility of more if expansion to other land fill sites were permitted. City council agreed to another review of the



project after concerned groups appeared before the utilities and public works committee with new financial commitments.

It was this initiative that has now been rejected and has left Kanata president Blaine Lefebvre angry and frustrated.

"I don't think I was surprised (by the vote)," said Lefebvre. "We've tried to work with them for a long time. We've had a lot of political support and that's really kept us in the arena these many years. Our real opposition is in the administration, they basically don't want to fool around with a bunch of Aboriginals. If they're going to do something they want to do it themselves, and that's what they're doing now."

"They took all our original plans and designed a material recovery facility on their own. They run it, they control it and that's the way they like to do things... Once we proved to them money could be made they started designing their own."

The lack of concern from Edmontonians surprises Lefebvre since it is possible tax payers may be called on to help finance the new facility, a facility that Kanata, says Lefebvre, without public tax assistance, was prepared to build.

Lefebvre says that the city administration is in the process of getting approval from the city to build their own facility.

"To make it worse," says Kanata's president, "they were the next item on the agenda after us."

Lefebvre is left questioning the role of the mayor and city aldermen in the wake of the company's rejection.

Continued on page 31

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Metis Master Trail Canoe Trip a success

On September 27, 19 Metis youth completed their 600-kilometre journey across the Churchill River at Otter Rapids, near Missinipe, Saskatchewan, one month after their send-off from Prince Albert. The trip, funded by the Secretary of State's Youth Service Canada, represents the first half of the Metis National Council's innovative eco-tourism training project.



Fighting mad

Continued from page 30

"They pretend," says Lefebvre about the mayor and councillors, "to be in full support but I have my doubts about that. We were told we had lost it by some aldermen even before we had gone into that meeting."

Concerns expressed by some city financial advisors about Kanata's financial structure angers Lefebvre.

"It's a bunch of hogwash. We came in with a line of credit from the CIBC." And the parameters of a government grant were also questioned by city administrators even though, according to Lefebvre, they knew certain conditions had been changed. At that meeting, says Lefebvre, Richard Seppel became upset "because he saw how they (administrators) purposefully misled council."

Lefebvre is pouring his feelings into a document which he hopes to place before a judge. "I'm going through the central events and showing the discriminations right from day one," and adds that a lawsuit is a distinct "possibility."

The actions of the city have left him disillusioned over the prospects of effective support from the recently created Edmonton Aboriginal Urban Affairs Committee.

"They want to pretend politically that they're doing something without really doing anything, so you set up a board that's very visible without an ounce of power. What can these boards really do?"

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The participants returned home over the Thanksgiving period for a well-deserved rest. There they compiled individual trip reports and are completing the required reading in preparation for phase two's six-week course.

The second phase of the program is scheduled to begin Monday, October 17 in Regina at the R.C.M.P. Academy. The emerging world of eco-tourism will form a major component of the course along with life skills, Metis history and business/self-employment modules. Graduation ceremonies are scheduled for late November in Regina.

Corporate sponsorship for the Master Trail Program has been very much appreciated. Air Canada has been designated the Official Airline, Tilley is the Official Hat and Roots is the Official Sportswear Supplier of the Metis Master Trail System. A generous donation from Met Life meant that all participants received First Aid, CPR, flatwater and whitewater canoe certification and an emergency medical evaluation fund to help keep them safe and sound.

For more information, contact Guy Freedman, project director, at (613) 232-3216.

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Native Education

UCEP House now UCEP Trailer: but the education continues

by Robert Gibson

Alumni of Concordia College's University and College Entrance Program would find the campus vastly changed. Graduates of the ten-year-old UCEP I program would notice several changes which have occurred over the years. Many, like the new student activities centre addition, appeared only recently. This year the familiar Franz House used by scores of UCEP I and other college students has finally fallen to the wrecking ball. A new library extension and space for the high school program is already taking shape on the newly vacant ground.

This summer all five of the UCEP I staff moved to temporary quarters in a new double wide trailer complex. This change provided a dramatic

increase in student lounge and reception space. Staff office areas are a little larger and provide more quiet space for personal interviews with students. Visitors to the new UCEP I office are able to quickly relax in the fresh open area where information brochures and inspirational posters abound. Maxine Nelson still provides exceptional front line service to the inquisitive students who walk through the door or call for program information.

Concordia College's University and College Entrance Program has two entry points. The UCEP II program operates on the Braemar Campus. Students are mature adults over 21 years of age and may be of Aboriginal or non-Aboriginal backgrounds. These students are involved with a program that includes many of the sciences (Math, Chemistry, Biology, Physics,) along with English, Social Studies and Career Development.

UCEP I students are Aboriginals attending classes at the Highlands Campus. These students typically have an interest in the Arts, Education or Social Sciences post-secondary programs and prepare by studying in areas such as English, Mathematics, Cree and Career Planning. Cree was just introduced this year as a means of providing a university level second language requirement. Students in UCEP I are also adults over the age of 21 years.

While success of the one-year programs is difficult to define UCEP I and II tend to have a combined completion rate in the high 80 percent

area. Some graduates move immediately on to advanced study in various post-secondary institutions while others hone their skills in the work force. A student from Fort Norman, NWT is one such graduate who completed UCEP I then worked for a couple of years, returning this fall to the university program at Concordia College. Having university programs on the same campus as the UCEP courses is a real bonus. This allows students to sample university life and consider the option more clearly while refining their academic and life skills.

Success in a UCEP program is highly dependent on the amount of effort students are willing to devote to the course work. Mary Nelson, UCEP I English Instructor, notes that students must quickly shift their thinking from an adolescent's image of school to that of an adult's reality of school. Active learning is a prime requirement both in classroom and study groups. Students must know where they are going and be tightly focused before they embark on this one year of intensive study.

The importance of the social interaction between students and staff over the term is also emphasized by Jane Martin, UCEP I Coordinator. She has found that students tend to feel safe in the group even if their early school experience was negative. Over the year in the small classes humour which is unique to Natives flourishes. This can be very helpful in reducing the stress of learning.

Adults who have been out of school for some time but have some high school education may obtain further information from: UCEP for Native Adults, Continuing Education Division, Concordia College, 7128 Ada Boulevard, Edmonton, AB T5B 4E4, or from the UCEP Counsellor, Continuing Education, Braemar Campus, 9359 - 67A Street, Edmonton, AB T6B 1R7.

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Miss Moose's *Adventure Book* is a new activity book by Cree artist Kim McLain, who also wrote and illustrated the comic book *The Day Fox Shut Down the School*. McLain returns to his original comic characters of Miss Moose, Amber Blue Sky and Davis Highwater to lead Aboriginal children down a path of fun and learning.

McLain was hired by Human Resources Development Canada to develop these projects as part of the federal government's Stay-in-School Aboriginal campaign. The activity book presents the Stay-in-School message in a way that students from Grades 1 to 3 will find educational and fun.

There are 28 pages of word games and puzzles with an Aboriginal theme that test a child's reading, writing, math and creative skills. The book has been distributed to schools, community health centres and Native Friendship Centres.

As with the first comic, Miss Moose's book is garnering positive reviews, says Rosemary Lodge, a communications consultant with Human Resources Development in Edmonton.

"We've had a lot of requests for copies from schools and from other people who have heard about the book," says Lodge. Stay-in-School was launched in 1990 to increase public awareness, mobilize community action and offer programs



Fun and games—Miss Moose's *Adventure Book* is a new children's activity book with an Aboriginal theme. (NC)

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by Trudy Merasty

okinawmakwin	school/college/university
okinawmakw	teacher
masnahkan	book
masnahki	write
akayawin	English
nikskihitn	I know it
atoski	work
noskiskihitn	I would like to learn
kiskihitn	he/she knows
siwatso	intelligent

kipatso	stupid
okinaw	one who is in charge, boss/principal/chief
iyinawak	people
awasiak	children
semak	right away
akayaso	elder or one who is older
basokits	similar
mitawi	play
kutam	again
kisiwaso	mad



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and services around the drop-out issue. Stay-in-School was extended for 1994-95 with a budget of \$31.5 million as part of the federal government's employment and learning strategy to help young people prepare for the job market.-NC

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LEGEND

The Deceitful Man is provided by the Lac La Ronge Band, Curriculum Resource Unit who are dedicated to providing quality educational resources to all the people of the First Nations.

The Deceitful Man

Collected and Illustrated by: James Ratt
Told by: Betsy Charles

One day, two young women went berry picking along the banks of a river. Suddenly, one of the girls screamed and pointed to a strange Indian lying dead along the shore.

They did not touch the man but walked around him to see if he had any arrowheads sticking out of his body. They could find no wounds and wondered how he died.



The prettier of the two girls said, "I will stay here and look after the body so that nothing touches it while you run to the camp and get the chief."

The other girl was worried because the strange Indian's friends might come looking for him.

"They will kill you out of revenge," she told the prettier girl.

"I have my bow and arrows and I'm a very good shot," replied the first young woman.



The second girl ran five miles along the river to the village while the pretty girl sat under some willows where she could see well if anyone came near the shore.

The 'dead' Indian suddenly jumped up and grabbed the girl.

"I am going to make you my slave!" he said.

He had played dead when he saw the two girls come along the shore.

The girl fought hard but the young man was too strong. He subdued her and tied her up with leather thongs. Then he put the girl over his shoulder and carried her to his canoe which he had hidden in the tall grass along the shore.



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Meanwhile, the other girl had run into camp and told the chief and the men about the dead Indian. They all gathered around her and listened carefully to her story. When she had finished, the chief selected some men to follow the girl to the spot where her friend was waiting with the dead Indian.



When they arrived at the place there was no sign of the girl or the dead Indian. But soon the men found traces where a canoe had been pulled up and then pushed off the shore.

The men ran downstream and searched the bushes along the way. While they were resting, they heard a woman shouting not far away. They remained silent until they heard the call again. Quickly they jumped up, grabbed their weapons and continued to run along the shoreline.

Ahead of them they could see that the Indian had snagged his canoe on a tree limb. As he was trying to free the canoe, the young girl had managed to untie herself and jump into the river. Her rescuers feared to shoot their arrows because they didn't want to chance hitting her.



Across the river, could be seen three strange Indians who were waiting for their partner to come across. At the same time, the girl swam ashore where the men from the camp helped her out of the water. Her kidnapper tried to swim towards his friends, but the current was too strong and pulled him under.

The strange Indian was never seen again. His waiting friends dragged another canoe from the bushes, got into it and then glided downstream and out of sight.

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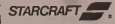
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Integrated services Continued from Page 27

abuse of illicit drugs, alcohol and prescription drugs is high, Pettifer reiterated the importance of attaining on-site services.

"There are many reasons," she said, "why residents refrain from using the services" as currently provided via a visit to neighbouring Lac la Biche. "Many are simply unaware of the range of services. Others are reluctant to leave the support of family and friends. Some do not feel comfortable with non-Native counsellors. There is fear of the unknown."

Pettifer added that the "isolation, poverty and cultural differences of Metis people require a unique and sensitive approach when dealing with their issues."

Buffalo Lake would like to see a variety of programs brought in under the auspices of integrated services. These include AADAC, family violence programs, intervention and support services for families and children, foster placement, child care subsidies, family day home services, a mental health services program, youth support groups and a program that will provide career counselling and advisory services to the residents of the community.

Northeast Regional Director of Family and Social Services, John Gullion, who runs the operation from his office in Lac la Biche, says he and his government are "totally committed to seeing these services transferred to the community" and that the only thing they're waiting on is the "legalities of the situation to be resolved." Citing past experiences, Gullion said that measures must be implemented that will guarantee the workability of the transfer of services.

"If the community takes over child welfare, for example," he explained, "it is imperative that all the criteria be met in an on-going fashion. If, for some reason the program didn't work and we found that children were being abused or mistreated—we'd have to have a system in place that

would allow us to come in and take over the situation. These are the types of legalities that have yet to be ironed out."

Gullion also expressed an interest in seeing that Metis from the Settlements take proper training in order to participate in the implementation of the services once they are transferred. There are several Buffalo Lake residents currently being educated in the field of family services. Garry Burrard, Darlene Campbell and Shelly Howse are taking an eight week course (run over an eight month period) from the Nechi Institute in Edmonton. 18 others from different communities are involved in the same training program.

Floyd Thompson represents the Metis Settlements on a provincial level. He's the Secretary of the General Council—a group that is made up of and represented by the eight Settlements. On hand at the meeting he said "the General Council is in full support of the implementation of services at Buffalo Lake" as well as at other Metis communities.

"These services are badly needed," he expounded, "and the sooner they are implemented the better. It is important that all services be transferred," he added, "because one often depends on the other if success is to result. They are all tied together and if this plan is to work, we must see a total commitment both by government and by those who will take over the services at the community level."

Blyan, who took over for the Buffalo Lake Council when they had to leave to attend to other matters, said in conclusion that "we are happy to see so many of you here today. It is a good sign. We are preparing to undertake a massive project and that endeavour will require the concentration and full time efforts of all concerned."

Pettifer said that though the project could take two years to implement, the benefits would be worth the wait. "We will continue to formulate our plans and we will work together to attain our goal of seeing services come to this community."



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Winston Wultunee
Friday, October 14, 7 p.m. • Glenbow Theatre
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Art & Culture

Families saluted at Fourth Annual Art Show

by Heather Andrews Miller

An annual craft show which has become a much-anticipated event since its inception four years ago promises to be even bigger and better this year. "This year's edition of the Native Art and Craft Show and Sale, to be held November 4th to 6th, will salute families, in recognition of 1994 being designated the International Year of the Family," says Martha Campioui.

As co-ordinator of the event, Campioui has already received confirmation of attendance from 75 exhibitors. Everything from jewellery, to fashions, to paintings and sculptures can be found at the show, held in the Edmonton Convention Centre at 9797 Jasper Avenue.

"This is not just another art show," says Campioui. Behind the scenes are many additional activities. "Just consider, for example, the economics. The show provides employment and exposure for the crafters, sales for the suppliers, and lots of good cultural awareness for the people who are attending," she says. As well, security, hotel, and other local businesses feel economic spin-offs from the show.

The show will take place a few weeks earlier than previous years so that the many orders the artisans receive from the public can be completed in time for Christmas giving. "In addition, many gifts are shipped out of the country, and extra time has to be allowed for mailing," she says.

Exhibitors will once again travel from Manitoba, Nova Scotia, Ontario, the Northwest Territories and the USA. "And of course we are always pleased to see our many local artisans bring their beautiful work as well. Jane Ash Poitras, Pat Piche, Bertha Ganter and Henry Letendre are among the many well-known Alberta crafters who will be attending."

This year, the White Braid Society and the Aboriginal Artisans Art and Craft Society (AAA) are hosting the show jointly. "We will be featur-



ing lots of entertainment in addition to viewing the arts and crafts, including our own White Braid Dancers and the Canadian Native Friendship Centre Dancers. And popular Dale Auger, artist and entertainer, will be in attendance too," says Campioui.

Always popular with the 2000-plus daily visitors to the show is the Aboriginal food which is supplied in abundance. "Bannock burgers, moose stew, mint tea, and fried bread are just a few of the items which have been a hit in the past, and we expect they will be in good supply again this year," laughs Campioui. Contemporary food and beverages are available as well.

With the theme reflecting the family, a special Children's Learning Area has been set up. While parents browse among the exhibits, children play in tips set up just for them. "They can try their hand at traditional craft-making and other activities planned just for them. Don't leave your kids at home with a baby-sitter this year," she says.

Also in line with the family focus, is the recognition that for most of the exhibitors, their busi-

ness is a family operation. "This is an activity that all parents and children can plan and implement as a unit, and carry on the making of traditional crafts as well," says Campioui.

Another addition to this year's show is a salute to the Rainbow Society. "This group fulfils the wishes of terminally ill children, and several Native kids have been helped through the group," explains Campioui.

The show will be open Friday, November 4 from 9:00 to 9:00, and Saturday and Sunday from 9:00 to 6:00. "We've kept our admission prices low. Adults \$3.00 or 2 for \$5.00, seniors \$2.00 and children under 12 get in free," she says. Door prizes and a chance of winning the major prize of a trip to Hawaii or Las Vegas add to the excitement.

This year visitors will be treated to a great and varied selection of original work, says Campioui. She reminds visitors that these are one-of-a-kind pieces of art work, and nothing is mass-produced.

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BOOK REVIEW

The Amazing Death of Calf Shirt and other Blackfoot stories

by Hugh A. Dempsey
Published by Fifth House Publishers

Review by John Copley

If author Hugh Dempsey had never written a word about western Canadian history there's little doubt that many of us would be the poorer for it.

Better known for his exciting tales about the Indians of the western Canadian plains, Dempsey

has done it again. And I'd have to say this is his best work yet. Publisher, Fifth House Ltd., of Saskatoon, has the bragging rights to this splendid author—and there's little doubt that they are revelling over Dempsey's latest effort, *The Amazing Death of Calf Shirt and Other Blackfoot Stories*.

Spanning an era of over 300 years, Dempsey takes us through 15 different stories that reveal lifestyles, traditions and important facts about the way it really was. In this exciting book, Dempsey combines oral history with written accounts and gives his readers a collection of fact-based stories that have only been told around the campfires of the past. His understanding of Indian culture and his interpretation of the words of the Elders enable him to present his tales in truly believable form.

The stories in his latest book are diverse in nature but similar in that he is continually trying to make certain that the reader sees things the way they were and not as they are presented in the movies.

A special mention for the collection of authentic photographs and masterful illustrations that seem to jump out of the book and smack you in the face. The credit for these pieces of art goes to the Glenbow-Alberta Institute—they are mentioned in virtually every photo and illustrative credit.

When I began to read the title story—about four tales in—I thought he'd spoiled the end by telling it first. He begins by revealing that Calf Shirt died with 16 bullet holes in him—all fired from the guns of a bunch of whiskey peddlers led by Joe Kipp—a notorious bad guy of the day. I was pleasantly surprised though when I finished the story. Like many of the others in this book, it has a bit of a twist and leaves the reader a good memory for his money. Stories include *The Wise Old Ones*; *Peace with the Kootenays*; *The Orphan*; *The Last War Party*; *The Snake Man*, *Deerfoot and Friends* and nine others.

Easy to read—that was one of my first thoughts

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THE Amazing Death of Calf Shirt

AND OTHER BLACKFOOT STORIES



Hugh A. Dempsey

after skimming the first story. After reading the book in its entirety I know my first impression was right. The dialogue flows and is presented the way it was told to the author by the many Elders and others in the Native community who provided information to Dempsey.

The Amazing Death of Calf Shirt is a book that's taken forty years to research. The author, picking up facts as he plodded along life's winding trail, dug them out in the nick of time—after all, Native popularity is at an all time high.

This book has the potential to be a best seller—it's a natural. It has all the elements a reader can ask for. Intrigue, action, comedy, tragedy, clever plots and fascinating stories—be sure to read it.

Hugh Dempsey is an expert. Since 1958 he has served as the editor of the quarterly magazine *Alberta History*. Dempsey is also the Chief Curator Emeritus of the Glenbow Museum and an active member in the Historical Society of Alberta. His other books on plains Indians include *Crowfoot: Chief of the Blackfeet*, *Charcoal's World*, *Red Crow: War Chief*, and *Big Bear: The End of Freedom*.

Dempsey was awarded the Order Of Canada in 1975.

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HERE AND THERE

by John Copley

It's only taken 22 years to get some official recognition for a brave young Inuit lad who gave up his life so that another could live—but perhaps better late than never, eh?

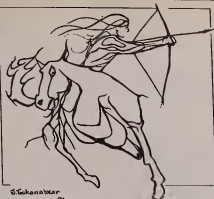
Upon awarding the Meritorious Service Cross to the family of David Kootook, (who, if he'd survived the plane crash, would now be 36 years old) at an awards ceremony in Quebec City, Governor General Ray Hnatyshyn said "to the family and friends of David Kootook, we owe not just condolences but national recognition that has been overdue many years."

What about the apology, Ray? What took so long??

David Ward, the Inuit lawyer who fought for more than 20 years to get the award for the boy, who had starved to death over a 23 day period because he refused to eat human flesh, is elated. So is the family. Ward says this honour should just be the beginning. He referred to the fact that "there are no Aboriginal heroes respected by the dominant people of Canada", and added that he felt this played a very negative role for Native children.

"That's why you have Aboriginal children dying, taking drugs, committing crime and committing suicide at 10 times the rate of other children," he concluded in a conversation with CP's Don MacDonald.

A first-ever project by the Sunchild and O'Chiese First Nations of central Alberta is proving to be a success. This fall the two Indian Bands began running their own schools. This move was made because of the desire of the



S. Takonabear

Bands to see more community involvement in the school classroom.

Last year only 61 registered for classes—a far cry from the 173 who are attending this year. And that's what makes us all hope that Sunchild Chief Harry Goodrunning is right when he says he believes it's only a matter of time before Aboriginal approaches to education are accepted by Alberta Education.

Congratulations to Ducks Unlimited—they just approved a recent proposal that will see \$2.7 million spent to develop wetland areas southwest of Brooks, Alberta. The three year project will create about 4,000 man hours of work for Alberta contractors. The development, referred to as the "Circle E wetlands project", will build a string of canals, spillways and dam embankments that will create about 30 or so individual wetlands in the region. News of the project was recently released in Medicine Hat by Gordon Edwards, the provincial manager for Ducks Unlimited.

Metis cowboy and amateur bull rider Kevin Howse says he's going pro next year and who's to blame him. After a successful season in the amateur chutes this year, Howse feels he's ready to try for the bigger and better wad of winnings. As this paper goes to press, Kevin's got himself entered in Alberta's last big hurrah of the season—the three day weekend rodeo and fair that's taking place up there in Fort Vermilion. If he's in the top three, it'll be at least the sixth time this season that he's found himself in the money. Good Luck, Kevin!



The last item in the 'Here & There' tally of tidbits, is not necessarily the least. Though I can not get an opinion for 'the record' from any of the seven Chiefs I've spoken to so far, they are unknowingly unanimous in their early predictions regarding the 'Chief Walter Winn vs The Government of Canada and the preservation of the Bill C-31 Amendment (1985) to the Indian Act' court case, which is currently awaiting a decision—a decision that will be made sometime this fall. All seven have said they feel the Senator will lose this one. What do you think?

Got any hot tips? Have any questions or stories you'd like to share? If so, phone (421-7966) weekdays or fax (424-3951) anytime and we'll get on it right away.

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- 3rd - 600
- 4th - 400
- 5th - 200

ADULTS: (18 - 49 years)

- Traditional
- Fancy
- Grass
- Traditional Jingle
- Contemporary Jingle
- Men Southern Straight
- Women Southern Traditional
- - for Southern, if more than 10 contestants per category
- 1st - \$1,000 PLUS JACKET
- 2nd - 800
- 3rd - 600
- 4th - 400
- 5th - 200

TEENS: (13 - 17 years)

- Traditional
- Fancy
- Jingle
- Grass
- 1st - \$500 PLUS JACKET
- 2nd - 400
- 3rd - 300
- 4th - 200
- 5th - 100

JUNIORS: (7 - 12 years)

- Traditional
- Fancy
- Jingle
- Grass
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- 4th - 50
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